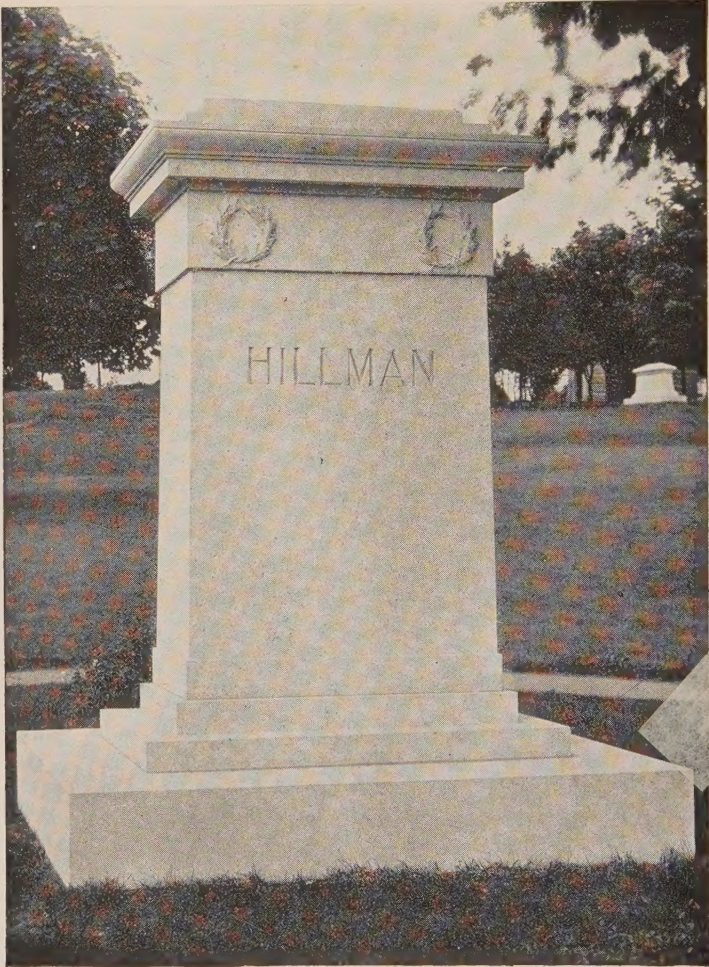


THE SPIRIT OF MISSIONS



OUR CHURCH AT SAN PEDRO MARTIR, MEXICO.



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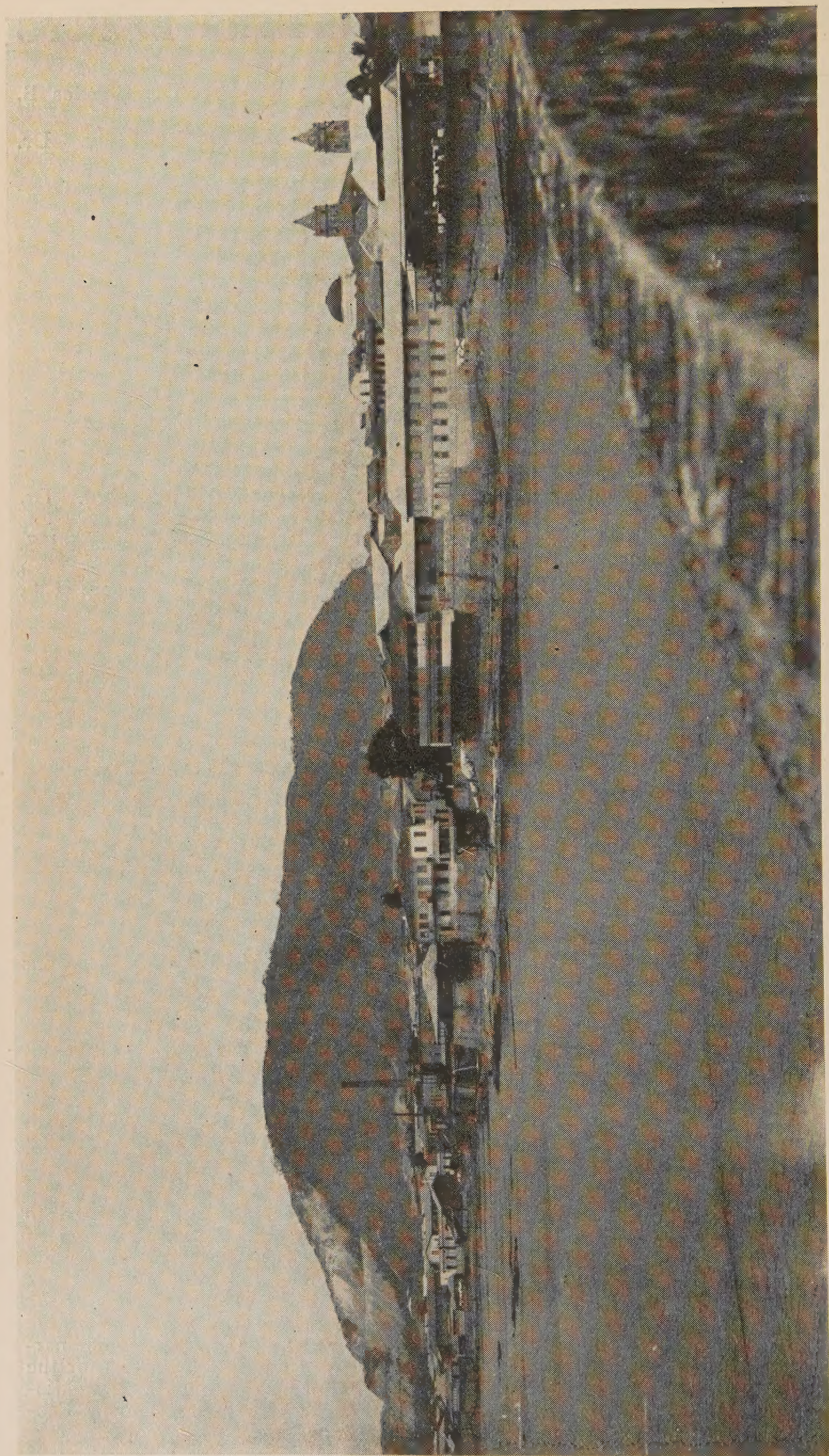
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society, of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



WATER-FRONT AT PANAMA; ANCON HILL IN THE BACKGROUND
(See "*A Visitation of the Churches on the Isthmus of Panama*," page 543)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

VOL. LXXX

August, 1915

No. 8

SHALL THE EMERGENCY CAMPAIGN BE ENTIRELY SUCCESSFUL?

The answer to this question lies with you. If every one who reads these words (and who has not already done so) were to give one day's income or its equivalent, the goal would be reached. Unless there is some such concerted action complete success is unlikely. This fund has not been padded or indirectly promoted. It has been built up by direct, sincere and whole-hearted giving on the part of many; if completed it must be done in the same way. The campaign will be continued until the full \$400,000 is secured. We now have \$265,000.

HAVE YOU DONE YOUR SHARE?

THE PROGRESS OF THE KINGDOM

SINCE January 1st, the efforts under way to raise \$500,000 for the enlargement and rebuilding of St.

St. Luke's International Hospital have widened tremendously, and throughout this country strong committees are being formed to co-operate in the speedy fulfilment of the plan. In general, each city, organization or individual plans to provide for some definite part of the new institution. Boston and Chicago have already pledged at least \$10,000 each for wards of ten beds each, to be named the "Boston Ward" and the "Chicago Ward." A number of individuals have subscribed memorial or thank-offering beds of \$1,000 each. One woman has promised to

build, at a cost of \$6,500, one of the three nurses' homes needed, each of which will provide for twenty-five nurses. There is also a generous anonymous pledge of \$25,000 as the last gift of the first \$200,000 raised in the United States.

Many young people are taking an interest in the provision for the children's ward. Already a committee of girls in Philadelphia has assumed responsibility for \$10,000 out of the \$25,000 needed. The maternity ward is attracting the attention of many, who are surprised and shocked by the statement that in the whole city of Tokyo, with its 2,500,000 inhabitants, there are only thirty-five free beds for maternity cases. The free dispensary also, which treats 150 patients daily, and sometimes turns away an equal

number, is seeking an equipment of \$20,000, and will doubtless receive it.

Dr. Teusler should have assurance of at least \$250,000 from this country in order that he may begin definite work on the new building within the year. Already there has been subscribed in this country in cash and pledges a total of \$150,000, and considerably more is conditionally promised.

NO single enterprise undertaken by the Church has awakened a wider interest or secured more cordial co-operation

The Emergency Fund

than the effort to raise the \$400,000 Emergency Fund.

The progress of the campaign has been a surprise and a joy to its initiators. We recently received a letter setting forth certain plans for stimulating our Church life and generosity; the writer assured us that if these were followed "such heart-breaking efforts as the gathering of the present Emergency Fund would no longer be necessary." Gladly would we see the day when Christian stewardship was so fully recognized that the raising of special funds would no longer be necessary, but our correspondent is mistaken about the present campaign. It is not in any sense "heart-breaking." It has been suggestive and stimulating to the point of inspiration. There has been hard work, of course; but it has shown results. There has been little criticism, scarcely any complaint, but much loyal response and joyful giving. "For the first time," writes one, "the Church seems to have discovered the individual, and reached him with a concrete something which he can do." The raising of the Fund has had the effect of relating a large number of persons more closely to the missionary need, and in so doing it has been worth while, quite apart from its financial results.

The Status of the Fund

As we go to press the Fund has reached \$265,000.

It should be completed by Sept. 1st. This calls for an extra effort on the part of those who have not yet responded. The \$135,000 still unraised is absolutely essential to the real success of the campaign. While it is true that enough is in hand to make up the old deficit of former years, unless the balance is obtained, a new deficit, relating to this year's business, will thereby immediately be created. Let no one slacken his hand, or imagine that the work has been done without him, and therefore he need only congratulate those who had a share therein.

Individual offerings embrace only about five per cent. of the Church's communicants, and the parochial offerings less than twenty per cent. of the parishes. The means whereby the success may be reached are plainly within the Church. The question now is one of conveying information to those who are either ignorant or neglectful of the opportunity.

In this connection we might speak of a case that is not unique but came directly under our notice. Two communicants of a well-to-do parish asked the editor why he supposed their rector had not said a word about the Emergency Fund. They contended that their parish was able to do its share, and that the matter had been suggested to him, not only from headquarters but by individuals, yet he remained silent, contenting himself with the raising of the usual apportionment. Naturally the editor declined to "suppose," but he could not help echoing the question in his own mind, and accompanying it by another: What right has a rector to prevent his people from having their share in an enterprise in which so many have found a blessing by participating? By what token does he act as a non-conductor? Granted that he may not be

particularly keen about it himself; granted that he may feel the apportionment to be a sufficient amount to ask from his parish; still have not the parishioners a right to judge for themselves whether they have given enough to the Church's need? Have they not a right to *know* of an appeal like that of the Emergency Fund?

TRAVELERS in Europe usually complain of the well-nigh universal custom of "tipping." At all times

The "Tipping" Habit

an annoyance, it grows to be a serious burden and a menace to one's peace of mind.

After having paid in full for all that has been received, the average human being fails to see why he should pay something more. The practice of giving these gratuities is probably on the increase, and in some instances has become an established custom, yet all agree that tipping is undesirable and often harmful.

Why then is it continued? Two reasons only can excuse it. First, that there are certain persons engaged in rendering service who would not receive proper recompense except in this way. Those who employ them do not properly pay them, but expect their patrons to do so. This is a pernicious financial situation. The second reason is no doubt a desire to conform to prevailing custom and do the good-natured thing. One does not like to be thought inconsiderate, ill-bred, or stingy. This, of course, means that the money is not given because one wishes to give. It is not really an expression of appreciation, but only a more or less compulsory act. From every point of view it is bad morals, and it ought not to be good manners. Of course, the greatest harm is done to the recipient, who so easily acquires an attitude of subservience and is constantly indulging in a sort of gamble on chances.

If tipping is ever to be abolished one must begin somewhere. Why not in the Church? Many other good things have begun there. But what, you ask, has "tipping" to do with the Church? Our vein of thought is suggested by a statement of Mr. George Innes, one of the leaders in the Laymen's Missionary Movement, who says that there was a time in his life when he gave to missions just as he did to the porter on the sleeping-car or the waiter in the hotel. He was merely "tipping." When he rode on his Pullman car or spent a night at a first-class hotel he realized that it was not respectable to fail to give a gratuity, notwithstanding the fact that he had already met in full every legal and moral obligation. For many years Mr. Innes gave regularly to the support of the local church of which he was a member, and thought he had thus discharged every obligation due to his Lord and Master. But he knew that there were other enterprises—parasites upon the body ecclesiastical, hangers-on in the outskirts of Church life, dependent for their existence upon some one's casual bounty. Therefore he was willing to go a little further, and give an extra trifle for the extension of the Kingdom. It was a gratuity, of course; but to do so was respectable, and probably the help was necessary. In company with other members of the Church he felt no sense of obligation and recognized no responsibility of stewardship. "Rather than be considered selfish and penurious," he says, "I tossed my Master a coin or a bill in much the same spirit that I gave a quarter to the boy who cleaned my shoes or the waiter who supplied my table."

Religious life, for Mr. Innes, was transformed when, with the coming of the Laymen's Missionary Movement, he understood the Christian point of view, and was prepared to say with William Carey, the cobbler-missionary to India, "My business is

to extend the Kingdom of God, but I make shoes to pay expenses."

Have any of you been "tipping," instead of giving for missions?

AMONG the debatable questions contained in Group V of the recent demands made by Japan upon China, was the right to preach and propagate religion in the latter country. Notwithstanding

**Japan's
Point
of View**

the fact that a decision on this group was postponed in order to arrive at a present agreement, the demands made therein have not been definitely withdrawn and are still to that extent under consideration. It is interesting therefore to have the Japanese point of view upon the right of preaching. Bishop Tucker of Kyoto sends us an editorial clipped from the *Japan Times*, a paper owned and edited by Japanese, under the caption, "Right of Preaching":

"That the Japanese alone should be denied in China the right of preaching which is enjoyed by all other nationalities of the West, is an unfairness which it is but natural for us to wish removed. This explains the heat and something of bitterness with which the failure of the Government to acquire the right is now being discussed. For all that is written on the subject, however, it is strange that little comes from the religious world. Essentially a religious question, practically nothing is said from a religious point of view, and men making the loudest cry are those who are least prompted by religious zeal. In principle, then, it may be most desirable that we are on equal footing with the other Powers in China in the right of religious propagandism, and there is fairly strong ground for demanding the right as elsewhere discussed; but that its acquisition is a matter of pressing necessity does not seem conclusive."

The editor then comments upon the fact that Buddhism is probably the religion which is chiefly in the minds of those who are demanding the right to preach in China, and he says, rather bluntly, that Buddhism, if it is "to become a socio-religious force of civilizing value, requires a most thorough reform." He also feels that the desire of Japanese Buddhists to preach in China probably arises from the impression "that Christian missionaries in China are there, in one way or another, to secure political and economic advantages for their countries." This, he rightly concludes, would be "the worst thing that could happen to Japan; for priests who serve other purposes than their spiritual mission cannot but be hypocrites, and hypocrites can never render any real good to anybody. . . . If China is persuaded to see the unfairness of denying to us what she grants to others, let us by all means secure the 'right of preaching,' but we see no necessity of pressing for it impatiently."

In commenting on this editorial, Bishop Tucker says: "Whatever one may think of Japan's recent demands on China, no Christian missionary can consistently oppose that clause which asks for freedom to send missionaries. We cannot deny to the Buddhists what we ask for ourselves, and certainly we cannot afford to let the impression get abroad that we are afraid to compete with them in missionary work."

There are few, if any, we believe, who will fail to agree with Bishop Tucker in the position which he takes. Whether or not, in the near or distant future, the demands of Group V are revived and pressed by Japan, we at least, so far as we are concerned, should be prepared to concede in advance that the right of a Japanese Buddhist to propagate his religion is identical with that of an American Christian.

THOSE who have been placed in posts of responsibility at the Church Missions House receive many letters of kindly encouragement. Of course, not all are of this character, but there is a growing disposition on the part of the Church to trust its Board of Missions and to demonstrate that trust by assertions of loyal co-operation, as indicated by expressions such as "We shall continue, as in the past, loyally to support the Board." As a rule, of course, this means that the offerings of the congregation, both as individuals and as a collective unit, will be sought for by its official representatives, and that their gifts will help to reinforce the treasury. And this is well!

Far less frequently, but now and then, a priest or influential layman writes to say: "We cannot support the Board because of this or that policy"; or "We are disappointed and aggrieved, and must withdraw our support from the Board"; "The Board may look for no support from us in its enterprises." And all this is most unfortunate! It is disastrous alike to the well-being of the Church and of the congregation which assumes such an attitude.

Perhaps the real condition might be more clearly known if one or two considerations were kept in view. First, that the Board of Missions is an instrument in the hands of the Church, elected not only by the General Convention but by each separate Province. It has the most completely representative character which is possible under the conditions of our organization. It is not to be expected, nor perhaps to be desired, that such a Board should have unanimous opinions upon every subject. Almost any one of its acts is likely to be criticized by some one. Some of its acts might dissatisfy a considerable number. But the cure

for this is not by withdrawing "support" from the Board, but either by bringing a pressure upon its present constituency to modify their policy, or by bringing the ballot to bear upon that constituency at the proper time. This is the orderly, reasonable, American method. Without it progressive development is impossible. A parallel case would be the refusal of members of the community to bear their share in matters about which they held a minority opinion, or if, let us say, Republican States should decline to "support" a Democratic administration. The real redress lies, not along the line of boycott, but of the ballot.

A second, and far more important consideration, is that the giving or withdrawing of "support"—which, as we have stated, usually means financial contributions—will not really help or hurt the Board itself. It *does* seriously hurt or greatly help the Church's work, of which at any one time the Board is simply a temporary director. Boards and committees, presidents and secretaries pass and change, but the work remains. To give or withdraw "support" is to give or withhold it, not from the Board of Missions as such, but from Bishop Mann in Southern Florida, Bishop Weller in Fond du Lac, Bishop Rowe in Alaska, Bishop Brent in the Philippines, and every other one of the Church's generals in the field whose lives have been consecrated to her up-building.

Let us then change the phrase, both in our thinking and in our acting, and realize that what we really mean is the giving of our support to the Church's world-wide mission. Whether or not you can support the Board in any or all of its policies is a matter of relatively small importance. Whether you fail to support the Church in the great campaign she is carrying on to make a world more Christian is a consideration vital to yourself and to the Church of which you are a member.

THE SANCTUARY OF MISSIONS

MOVE to the fore!
You whom God hath made fit
for the fray,
Not yours to shrink as the feeble ones
may;
Not yours to parley and quibble and
shirk;
Ill for the world if ye do not God's
work!
Move to the fore!

Move to the fore!
God Himself waits, and must wait, till
you come.
Men are God's prophets, though ages
be dumb.
Halts the Christ-kingdom with con-
quest so near?
You are the cause, then—you at the
rear.
Move to the fore!



THANKSGIVINGS

WE than Thee—
For the loving faithfulness of
thy servant, Hachaliah Burt,
missionary among the Sioux. (Page
561.)

For the developing opportunities in
China and Japan. (Pages 548, 549 and
552.)

For friendships which unite us, by
opportunities of service, to weaker na-
tions. (Page 557.)

For the blessed influences exerted
upon many lives by the religious con-
ferences of the present summer.
(Pages 555-56.)

For the opportunity given the Church
of co-operating with the nation in a
great undertaking, by serving the
spiritual needs of the dwellers in the
Canal Zone. (Page 543.)



INTERCESSIONS

WE pray Thee—
That thy loving guidance may
be granted to our little band of
missionaries in Mexico; that the lives
and property of the members of our
native congregations may be protected;
that a way of peace and restoration may
be found for this distracted republic.
(Page 535.)

To rule the hearts and strengthen
the hands of all who carry the
Message of thy Son to the Indian
people of this land. (Pages 550 and
564.)

To grant to all those attending sum-
mer conferences that, having received
breadth of vision and stimulus of will,
they "may perceive and know what
things they ought to do, and also may
have grace and power faithfully to
fulfil the same."



PRAYERS

For the Individual

O GOD, Creator of all mankind,
Owner of all things, Author of
every good gift: Grant I beseech
thee that in the exercise of thy bound-
less mercy toward me, I may be im-
pelled to measure my alms, and use my
faculties of body, mind and soul ac-
cording to thy gifts; lest, in the exer-
cise of thy righteous judgment, thou
mayest be compelled to measure thy
gifts according to my alms and my
use of the powers with which thou hast
endowed me. And this I pray in the
name and for the sake of Jesus Christ,
my Saviour and my Lord. *Amen.*



For Indian Missions

Written by Bishop Hare.

O MOST merciful God, who hast
promised that all those who dwell
in the wilderness shall kneel be-
fore thy Son; Remember, we pray thee,
the Indian tribes of our land, and all
those who have gone to them in thy
Name. Guide and govern all those
who are put in civil or military author-
ity over them, that the people may lead
a quiet and peaceable life in all godli-
ness and honesty. Set up and
strengthen thy Church among them,
that they may all come to know thee,
the only true God, and Jesus Christ,
whom thou hast sent. Endue its min-
isters with heavenly love and wisdom,
and make them examples to the flock.
Hear us for the sake of thy Son, Jesus
Christ our Lord. *Amen.*

*The Quarterly Leaflet of intercession for missions used by the Church Prayer League
may be had by addressing Holy Cross House, West Park, Ulster County, N. Y.*

THE BELL OF THE CHAPEL IN SAN PEDRO MARTIR

By the Ven. A. H. Mellen

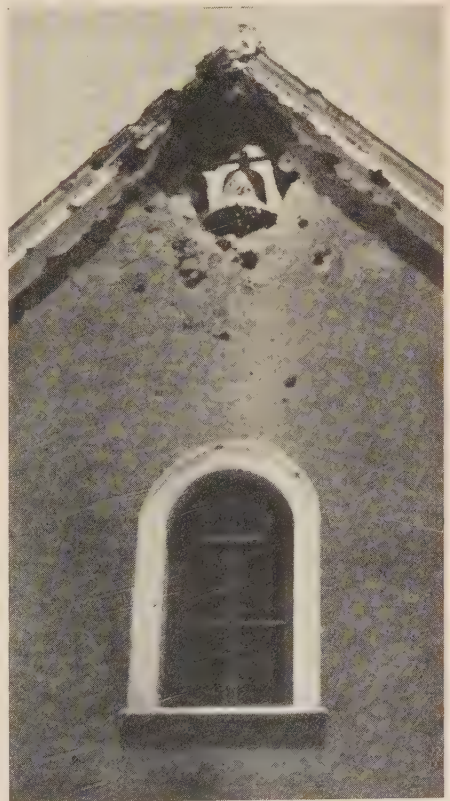
A little more than a year ago there appeared in these pages an article describing the blessing of a chapel bell in Mexico. Kind friends in the United States had presented it to be hung in the gable of the little country church at San Pedro Martir, near Mexico City, of whose congregation Archdeacon Mellen said: "Very few of them have any shoes to wear, even when they come to church, so how can they be expected to have watches and clocks? As a matter of fact, it has been the custom for many years to send some one around to let them know when it was church time." Therefore the little bell was hung in its place to the great joy of the simple congregation. Then followed wars and tumults, and again Archdeacon Mellen sends us a photograph of the chapel which we use on our cover this month, and which is a silent testimony to the ruthlessness of war.

FOR a long time it has been considered unsafe to go to the village of San Pedro Martir, but since my return to the city I have heard that some of our people were going out to prepare their fields and plant their corn. On the walk out over the rough mountain road one encounters sad sights of roofless houses and ruined homes, and the little village is very largely deserted as yet; for though some of our people are trying to plant corn, very few of them are living in their homes.

How well do I remember the ceremony of the benediction of this bell in the little chapel, and how it delighted the hearts of all the people in the congregation to have it in its place! But the poor defenceless bell, now hanging silent and full of shot-holes, is a sad and a true picture of the condition of a large part of our mission work in this troubled land.

When the chapel was rebuilt a few years ago by the self-sacrificing efforts of the people themselves, the work was so well done that comparatively small damage has been done to the building. The roof was then constructed in a solid brick arch from wall to wall, and going inside it is evident that some half-dozen rifle shots have been discharged against the ceiling, but not one of these has penetrated the bricks, and that can be easily repaired. It looks as if there had been an effort made to

desecrate the altar, for the cross is gone, and the altar somewhat broken, but this was built up of solid concrete,



GABLE OF THE CHAPEL AT SAN PEDRO MARTIR

This is a closer view of the picture shown on the cover and gives a better idea of the damage done by the bullets of the soldiers

and can also be repaired without difficulty. All of the glass in the building has been broken, the organ is gone, and eight of the benches are missing. Our faithful warden, Mr. Abraham Juarez, who lives close by the chapel, and whose father gave the land, has suffered more loss than any of the others, for his house is in ashes, and nearly everything he had has been destroyed or lost.

The Rev. Mr. Orihuela, who is seen in the picture on the cover standing beside one of the men of the congregation, is now living at the Hooker School, and is taking charge of the services in the mission parish in the city. Some of the members of the congregation of San Pedro Martir are living in the city and are under the care of the city mission, where Miss Whitaker has her neighborhood house

with free kindergarten, and from which she herself does much work among the poor, a blessing to the sick as well as to many who are in need of clothing and food. Three of the men who are communicants of the San Pedro Martir Mission are employed at the Hooker School, keeping up the grounds and cultivating the land, which makes the place very nearly self-supporting at the present time, and the work is a great blessing for the men and their families.

Let no one think while looking at the picture of this ruined bell that it represents the discouragement of the missionaries in Mexico; the faithfulness and courage of many of our people is simply fine, and if this bell can never sound again, there are other bells in the world, and a new one shall some day be hanging in its place.

IN MEMORIAM

FREDERICK CLEMENT COOPER

THE following resolutions were adopted by the faculty of St. John's University, Shanghai, of which Mr. Cooper had been for nearly twenty-one years an active and honored member.

WHEREAS, God, in His infinite wisdom and mercy, has called to a higher service our beloved friend and fellow worker,

FREDERICK CLEMENT COOPER;

WHEREAS, The deceased had for twenty years unselfishly and with ever-increasing devotion served the University by his wise council and loyal devotion; and

WHEREAS, By his kindly advice and true sympathy he has endeared himself to us and to the students and alumni of this institution, nearly all

of whom have been under his instruction; therefore, be it

Resolved, That we, the members of the Faculty of Arts and Science of St. John's University, hereby express our profound sense of bereavement at his loss, and deem it a privilege to bear our testimony to his lovable nature and sterling character; and, furthermore, be it

Resolved, That this expression of our high esteem for his work and character be entered upon the minutes and transmitted with our sincere sympathy to the bereaved family.

M. PENDERELL WALKER,
GEORGE NYE STEIGER,
JOHN A. ELY,

Committee.



THE UNFINISHED CHAPEL AT SANTA MARIA TLALMIMILOPAN

"HER MERCY" AMONG THE MOUNTAINS

By Claudine Whitaker

A FEW days before Whitsunday, Archdeacon Mellen, who had been making the rounds of our country missions, came back to Mexico City to tell me that the traveling seemed safe, and that as in these days of war there was no telling how long it might remain so, I had better seize the opportunity and start at once for a visit to our missions in the mountains. Together we took the train to the dingy little station of Dos Rios (Two Rivers) where, as the Archdeacon had arranged, two peons (laborers) awaited us with the horses. The road leads by picturesque windings straight up the mountain-side, passing through a diminutive village where the people stared, and the children, like shy, wild things, ran to hide at sight of us; then across a long, shadeless valley known as the Black Moors, where shepherds were feeding their flocks like David of old; through

a stretch of pine forest; and so up, up, up, into the very heart of the hills.

All along the road we kept meeting Indians bowed double beneath loads of pottery, charcoal or pulque, on their way to the city. Sometimes they were going with a donkey train, but always the man was carrying almost as much as the beast. Most of them saluted us in Otomi, and the women were dressed in the red and black or red and white-striped titiscle, distinctive of the Otomi women. The titiscle is a straight piece of flannel, striped always horizontally, and sewed to a broad band of white or of some color, which the Indian women wrap around them like a skirt, pleating it into folds in front—the color of the stripe and of the band denotes the tribe. The women also carried loads, or had their babies slung on their backs in their rebozos (shawls), while their hands were ever busy with their distaffs,

spinning ixtle, the fiber of the maguey plant.

Santa Maria Tlalmimilolpan is a little hamlet perched high on a mountain side, with the forest above it, and below the rolling plain dotted with little white churches, indicating the principal pueblos that lie half-hidden among the hills. A long lane of stiff, shiny-green maguey plants is the main street of the village. On either side are neat little patches of cornfield, each one hedged around with more magueyes, and between them run tiny narrow paths, also bordered with magueyes; while here and there little adobe houses with red-tiled roofs and a few lonely peach and choke-cherry trees break the expanse of spiny green leaves. At this little mission of ours in Santa Maria Tlalmimilolpan the people are almost all pure-blooded Otomi Indians, many of them not speaking Spanish—a kind, simple-hearted, hard-working people, with clean minds and vigorous bodies, in

sharp contrast to the poor, half-caste type that makes up the peon class in the cities. As we neared our lay-reader's house, my friend Poncho, aged seven, greeted us with a shout, and began to whirl madly round and round the yard. Mr. Andrade and his wife greeted us hospitably, and after dinner and a rest in the shade—for we had been four hours on the road and the sun was now intense—we went over to inspect the parish school. Here Mr. Andrade's sister, with infinite patience and infinite pains, is teaching thirty little Otomis the Lord's Prayer, the Creed, and Bible stories, along with the three R's. As only the older children know Spanish, and as the religious vocabulary of Otomi is limited, instruction must needs proceed slowly; but they are bright little things and are learning well.

At night, the Archdeacon was allotted a sleeping apartment in company with a family of young ducks, a few hens and a turkey, while I shared a bed with the daughter of the house and three cats, with a white rabbit and some pigeons in their respective corners of the room. Early in the morning, the indefatigable Archdeacon went on to Toluca to spend Whitsunday, having held a communion service in Santa Maria on Ascension Day, and left me to visit the congregation with Mrs. Andrade.

The little adobe houses looked near enough together, but we had to do so much climbing to get from one to the other, that though we scrambled up and down hills, through ravines and across cornfields as fast as we could, it was high noon before we had visited more than six families. The heat was breathless, and the dry, red dust turned one's skin to parchment. For months there had been no rain, and the drought had made the young corn look like onion tops. The horses and pigs had a lean and hungry look, having nothing to eat but corn husks and



MY FRIEND PONCHO STANDING BEFORE
A MAGUEY PLANT



THE HOUSE OF MR. ANDRADE, WHERE WE PASSED THE NIGHT

maguery leaves. The people, however, were not yet in such straits as the famishing mobs we had left in the city, or even in some of the other pueblos, where the people are digging the roots out of the ground to eat. Only if the drought continued and the young corn died would there indeed be famine.

Fortunately, the magueryes—these huge, spike-leaved plants from which pulque is derived—seem to thrive through anything; for pulque is the chief means of livelihood among the country people. Just before the plant flowers, a round, deep hole is cut in the trunk of the plant, and the sweet, white sap is extracted. The tla-chiquero (pulque-gatherer) has a long gourd, known as an acocote, with a large hole cut in one end of it and a small hole in the other. He thrusts the large end of his gourd into the plant, applies his lips to the small hole, and sucks the juice up into the gourd; whereupon he empties the gourd into his jar and proceeds to suck up more gourdfuls, until the juice is exhausted. He then carefully scrapes out the heart of the plant with a flat spoon,

that the fibrous pulp may not impede the gathering of more sap, covers the opening with a stone, and leaves it till the next morning, when the cup-like hole will be full of sap again. A maguery plant yields about two quarts of sap daily for three months, and then a quart daily for another two or three months, this being the sap which ordinarily would have gone into the



Making tortillas for our breakfast

flower. The flower is a big yellow or white cluster at the end of a spike six feet long. The fermented aguamiel (honey water), as the sap is called, becomes the sweetish-sour foamy liquid known as pulque, and is then sent to the City for the glorious inebriation of soldiers and civilians. It takes a maguey about ten years to flower, and then, of course, it can be used only once; but they are grown in such abundance that the production of pulque is one of Mexico's most thriving industries. The tough fiber of the maguey is woven into coarse cloth, and the fleshy part of the trunk roasted, makes a delicious sweet, much like sugar cane, called mescal. The leaves go to feed the pigs, and paper is sometimes made from the pulp.

It must be remarked that pulque itself is by no means an unmixed evil. In the cities, where it is adulterated with cheap whiskies, it results in much vice, but in the mountains the people

drink it instead of water, and it is said to be very healthful. In Santa Maria, all the water has to be brought up from the foot of the mountain in huge earthenware jars on the backs of the Indian women, who sell two jars for three cents. Where a day-laborer's wage is thirty cents, three cents is not so ridiculous a price as it sounds.

Out of their poverty, our little congregation, by dint of much saving and scraping, has bought a piece of land and started to build a chapel. The men made the adobes, and our lay-reader, Mr. Andrade, himself went up into the forest, cut the timbers, and hauled them down the mountain-side. What with war, pestilence, and famine, however, the people could no longer afford to give their pennies, or even their day's work for nothing. The little chapel had, therefore, to be abandoned half-finished. The services are at present being held in a tiny adobe room with a mud floor, with no altar but a plain table adorned with a row of flowers in tumblers. I must confess that as I listened to Mr. Andrade reading Morning Prayer on Whitsunday morning, and the hearty responses and singing of the little congregation, I marveled at their devotion and faithfulness; and asked myself if, after a hard day in the fields or chopping wood on the mountain-side, I should be invited to attend service in such a chapel, I should find it a quickening of interior devotion. After service, I gathered the people together and told them that the Arch-deacon and I were going to see if some of our friends at home would not help us finish that chapel. The women all agreed delightedly to making the linens and vestments if I would show them how and bring them materials from the city. I am sure that if you could have seen their pleasure at the prospect of having a real chapel, you would do a great deal before disappointing them.



THE MOTHER'S BURDEN IN MEXICO

This woman is a sister of one of our Hooker School girls



THE CONGREGATION AT SANTA MARIA TLALMIMILOLPAN

Sunday afternoon the clouds suddenly looked like rain, but being anxious to lose none of the time that I had planned to spend at Mimiapan, I started off with a boy to show me the way, thinking that by riding fast we could reach the other pueblo before the storm would break, in case it did. The drought had lasted so long that it was very possible the clouds would pass over again. My friend Poncho accompanied me partly up the road, and before leaving him I stood him up against a maguey and photographed him. I am sending his picture so that you may know him, too. We had been riding about half an hour and had left the last house behind, when the rain that we had prayed for descended, with thunder and lightning, and hail-stones like fat peas. I reached for the red and blue blanket which is my traveling companion—for the nights in those altitudes are cold—but before I could untie it I was soaked to the skin as if I had fallen in the river. In ten minutes the dry creek-bottoms were rush-

ing torrents and the road thick, sticky, red mud.

We had taken a short cut which led along a trail so steep that the horses almost stood on their heads to go downhill, and on their tails to go up. In the middle of a ford my horse went down on both knees, splashing me from head to foot, though I was already so wet that a little more made no difference. Where before I had been scorched with heat, my hands were now purple with cold, and I was so numb in my dripping clothes that, swathed as I was in my blanket, I wondered how I could ever jump in case my horse should slip with four feet instead of two. But the sure-footed little beasts had no further mishap, and my guide was possessed of a sense of humor, so that we arrived in merry mood and having rather enjoyed our bath.

It was dusk when we finally rode into Mimiapan, looking like the bedraggled tail-end of a circus procession: the horses with hanging heads and disconsolate even to their tails,

the boy a bit shivery in his thin white cotton garments, and I, in the gaudy splendor of my red and blue blanket, bringing up a magnificent rear. Unfortunately, Mexican ladies are not of an American build, and the skirt which was lent me came slightly below my knees, giving me a ballet-dancer effect totally out of keeping with a missionary calling. By morning, however, my own clothes were dry, and I spent the morning in Mr. Romero's school.

Mr. Romero is our deacon. He has had such success with our little church school that the children have little by little come over to us and the government school has closed. Our school was built by Don Francisco, in whose house I was staying, and who is the head man of the village and a strong Church member. Here also there is a chapel begun, and left unfinished because of the hard times. My host's daughter, Raquel, went with me to visit the people. This is a more prosperous village than Santa Maria Tlalmimilolpan, being less isolated and nearer the big haciendas; and has the advantage of having running water in the town. Yet even here, though the deep pine forests seemed so peaceful and the big overhanging hills so sheltering, the hard times are pinching, and the men told me of corn riots in the other pueblos.

At night, when it had grown cold, we gathered in the cosy kitchen, with the pitch-pine torch casting deep shadows into the corners, and the fire glowing redly in the middle of the mud floor, and there, amid the pleasant clap-clapping of the women's hands as they thinned out their tortillas (a sort of griddle-cake made of corn flour), we talked many things over together. The men sat on benches around the wall in their big peaked hats and wrapped warmly in their serapes (a short woolen blanket with an opening for the head cut in

the middle, which the men wear over their shoulders). We could hear a fiddle a bit down the road, where a dance was evidently in progress. The Zapatista captain of the guard did me the honor of asking me to dance with him, and politely apologized when I explained that ladies religious did not dance, in spite of occasional rainy-day costumes. Then old Trinidad, Don Francisco's shepherd, came and sat beside me, and expatiated on the superiorities of sheep to every other animal, and asked "My Mercy," in the quaint phraseology of the old-time dons, to do him the favor of going with him in the morning to see his sheep.

Accordingly, at sunrise the next morning, Her Mercy, Old Trinidad and the sheep started off to the hills together. It was beautiful to see how this sweet-faced, gentle old man loved the hills, and every bird and tree and flower and shrub on them. He had been born and bred in them, and knew them as if they were animate things. "Do you see those clouds?" said Trinidad. "They mean rain—the holy little water (*la sant aguita*, using the affectionate Spanish diminutive), the blessed little water. What could we do without her?" I told him that once a saint had called the water our little sister, and Trinidad approved instantly. I am sure that if St. Francis had known Trinidad he would have loved him greatly.

We had gone a long way before I realized that we had been walking three hours and that it would take me another three hours to get back; so I watched Trinidad out of sight and walked back alone. Trinidad must be over 70, yet every day, rain or shine, he is out from sunrise to sunset with his sheep, taking with him only a little bundle of cold tortillas to eat at mid-day, minding neither heat nor cold nor storm, and thinking his life quite the happiest in the world.

It is no wonder Trinidad loved

these hills—these wondrously beautiful hills and deserts that are so like the country of our Lord. I wondered how many, many times He must have walked over just such hills as these; and come by Himself into high mountains such as these to pray; and walked through the cornfields, plucking the raw grain. And here, as in His own country, "The harvest truly is plenteous, but the laborers are few!"

It is imperative that we have more workers, especially more priests! Those of us who have worked in Mexico feel strongly that the religious conditions in this country fully justify our Church's being here. Again, our Church came to Mexico only after she had been asked to do so. And again, the responsibility for the wisdom or unwisdom of having answered that call is not ours: the Church is already here. The fact remains that we are to-day spiritually responsible for congregations whose members do not and never have wanted sectarianism, and yet are hopelessly estranged from Roman Christianity as one sees it here. Moreover, here in Santa

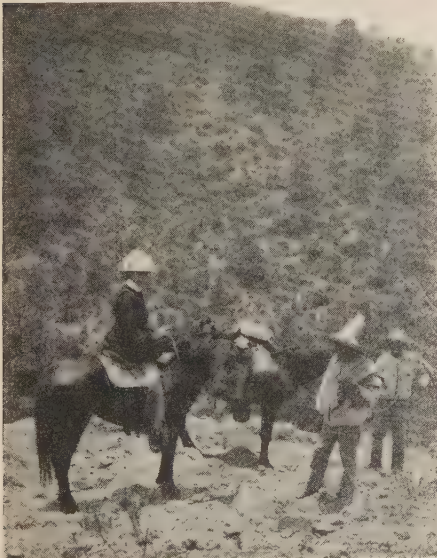
Maria Tlalmimilolpan, the village is practically dependent upon us for spiritual care. The Methodists have no work here, and the Roman church is falling to pieces through disuse.

Yet is it not the height of hypocrisy to talk about the negligences of others when we ourselves are leaving our people practically without sacramental life from one year's end to another, all for lack of priests? And is it not passing strange that we, who pray so fervently for the entrance of the Church to other lands, cannot give of ourselves more generously where we are asked to come? We have no end of little missions here which are suffering for lack of workers. Archdeacon Mellen is unsparing of himself and unflagging in his zeal, yet even his mighty pedestrian powers cannot enable him to get to all our missions at the same time.

WORD has been received at the Church Missions House of the death on May 21st of Professor Tamura, the Principal of the Girls' High School of the City of Peace, formerly known as St. Agnes' School, Kyoto, after an illness of only twenty-four hours. Bishop Tucker says of him: "He was a faithful worker and a consistent Christian, absolutely honest, and untiring in his efforts to promote the welfare of the school."

The Board has adopted the following resolution in appreciation of Mr. Tamura:

"Resolved, That the Board of Missions learned with profound regret of the loss sustained by St. Agnes' School, Kyoto, the District of Kyoto, and the Church in Japan, through the death of Mr. H. Tamura, Principal of St. Agnes' School. The Board is grateful for his long-continued and efficient service, and congratulates the Church in Japan that it has been able to make to the work of Christian education such a valuable contribution."



"HER MERCY" MOUNTED FOR THE JOURNEY



EXTERIOR AND INTERIOR OF CHRIST CHURCH, COLON

A VISITATION OF THE CHURCHES ON THE ISTHMUS OF PANAMA

By The Rt. Rev. Albion W. Knight, D.D.

CONDITIONS on the Isthmus have settled to the point where it is possible to form some idea of what will need attention in the future. Many of the missions which existed during the active construction period, when it was almost one continuous village from the Atlantic to the Pacific, have disappeared with the letting in of the water. Some of our largest and most active mission stations are now beneath the water, and ships sail over localities where church edifices stood. The policy of concentration at the ends of the canal brought forth orders to close missions and remove buildings, and as the lands upon which these buildings stood were occupied only on sufferance, no other alternative remained.

Among the buildings ordered removed were those at Gatun, Gorgona, Bas Obispo, Las Cascadas, Empire, Culebra, Pedro Miguel and Mt. Hope, and these have been all removed or sold at a great sacrifice. Las Cascadas, Empire and Culebra were given over to the army as garrisons, as these three villages were not flooded; but all civilians were removed excepting such as were necessary for the domestic service of the army officers. Two new towns were established at the Pacific end, Balboa and La Boca, the former for the administrative officers of the Canal and Zone Government, the latter for the negro laborers. These two towns are model villages, well laid out, and have every modern improvement. It would seem, therefore, that the Church's permanent work was to be confined to the cities of Panama, Colon, and the American towns of Ancon, Balboa and La Boca.

With this understanding, we began

to concentrate on these points, but it was soon found that a number of laborers were required to operate the locks, so small settlements of West Indian negroes were allowed to remain at Gatun and Paraiso. The army people have their own chaplains, and it happens that not one of the three chaplains assigned to the Isthmus at present is of our Church; but as by far the majority of the West Indian negroes are of the English Church, it became necessary to maintain services for them. At the request of the commanding officer at Empire services have been resumed. As our buildings had been removed or sold we had no place of our own in which



THE HOSPITAL CHAPEL, ANCON

to conduct these services. A suitable building, however, has been provided by the army authorities at Empire, which is sufficiently near to Los Cascadas and Culebra to meet the needs of the colored people. It is interesting to note that Col. Morton ordered a census taken of the negroes employed by the army and it was found that fully eighty per cent. were attached to the Episcopal Church, and almost all asked for the services of that Church, if only one were to be permitted to occupy the field. This order has been issued, and we alone maintain services for these people.

The chapel at Paraiso was not ordered removed, and was the only one we had left in the Zone. Here services have been regularly maintained for the negroes. At the Gatun Locks the authorities have assigned a building to us for services. These actions are a tacit recognition of the help the Church has been to the authorities during the construction of the canal; for the West Indian negro is not content to remain where he cannot have the services of his Church. For the thousands who were engaged in the canal construction, we have the infinite satisfaction of knowing that we were able to give religious privileges during the whole period of work.

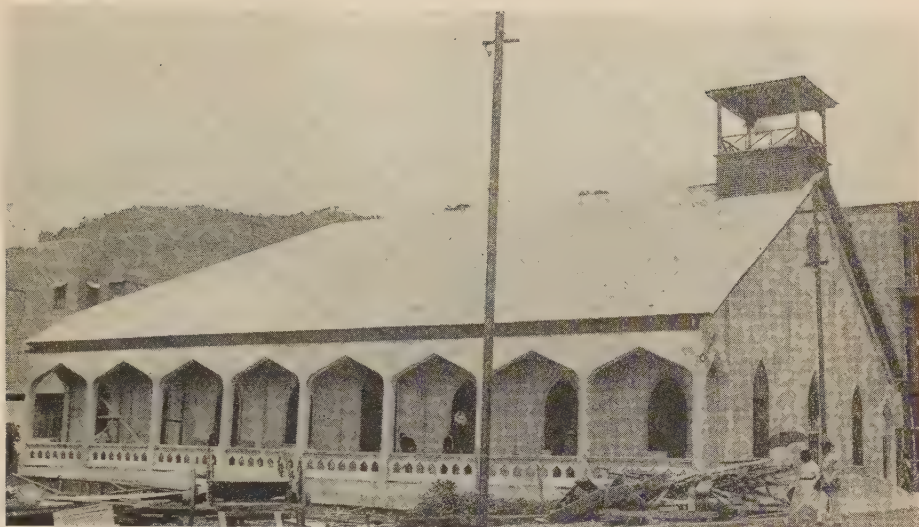
Having noted these conditions on the "Line," a clearer conception of the whole can be obtained if something is said of each permanent work separately.

COLON—Christ Church, Colon, is the oldest work we have on the Isthmus. This beautiful stone church was erected in 1864, at a cost of \$75,000, and was consecrated by Bishop Alonzo Potter of Pennsylvania in June, 1865. It had a varied and interesting history, having been used as hospital and barracks in revolutionary days, and having been passed to the English Church and then back to us when we began the canal operations. It is situated on the beach

just across the street from the beautiful new Washington Hotel recently erected by our government. The rector of the church is the Rev. Edward J. Cooper, who was also chaplain of the Colon Hospital up to the time that it was closed. Mr. Cooper is in the eighth year of his service on the Isthmus. By virtue of his long service in connection with the canal he has received the Roosevelt medal, two bars, and full membership in the Society of the Chagres. With the reduction of the canal force he was named as honorary chaplain without pay; but with certain privileges. His congregation is mostly colored; but this church maintains the distinction of being the only one on the Isthmus in which the whites and blacks have worshiped together. At my recent visit a class of forty-eight was confirmed.

PANAMA—At my recent visit I found a great change had taken place. Last year we worshiped in old St. Paul's, a wooden structure on a concrete foundation. This church had been taken over from the English with the transfer of the canal. There was a debt on the building, and the building itself was in every way unadapted to its purposes. Besides it was positively dangerous, and I never held a visitation without fear of its falling in on the enormous congregations which tried to crowd in. It occupied a lot, however, valuable for commercial purposes, but poorly situated for church purposes. Its location permitted an advantageous sale, and out of the proceeds a new church of reinforced concrete was erected on a lot far better located for the purposes of a church.

On Friday evening, June 25th, I visited the new church for confirmation. The new building has a seating capacity of over seven hundred, and there was not room for the enormous crowds desiring to enter. The rector, the Rev. H. R. Carson, presented a



THE NEW ST. PAUL'S CHURCH, PANAMA

Bishop Knight remarks that the photographs give an entirely inadequate idea of this commodious and comfortable structure, built especially to meet the needs of the tropics

class of seventy-three for confirmation. The congregation of St. Paul's is made up of West Indian negroes residing in the City of Panama, and they were made happy when on Sunday, June 27th, I consecrated the church, the title being duly vested in the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the church being declared free of any debt or encumbrance. The building is large, airy, conveniently arranged, and in every way adapted to a tropical climate. The pictures do not give an adequate idea of its good proportions.

On Friday, July 2nd, in this church I ordained Arthur F. Nightengale to the diaconate. Nightengale graduated from the Payne Divinity School of the class of 1915, and proceeded to the Isthmus for his ordination. He has been assigned to duty as assistant to the Rev. Mr. Carson.

ANCON—The old American town has connection by trolley and auto-

bus systems with the new American town of Balboa. Both of these towns lie on the sides of Ancon Hill. As the distances are short, and as St. Luke's Chapel, in the hospital grounds, has always been under our care, we did not deem it advisable to attempt a building at Balboa. The Rev. Mr. Carson is chaplain at the Ancon Hospital, and he maintains here regular services for the American residents living at this end of the canal. The first Saturday evening of my visit the men's club of St. Luke's extended to me a complimentary dinner at the University Club in Panama. Mr. Willing Spencer of Philadelphia, Secretary of the American Legation, presided. The American minister, the acting governor of the Canal Zone, and other officials attended, besides a number from all departments of the canal and the army. Covers were laid for fifty. I gratefully acknowledge the spirit leading up to this dinner, and the



ST. PETER'S-BY-THE-SEA, LA BOCA, CANAL ZONE

This church and rectory were removed from Gatun, where they served a useful purpose among the thousands gathered there during the building of the canal

many and gracious social courtesies extended to me during my stay on the Isthmus.

LA BOCA—This new, model town for laborers on the canal occupies a delightful and cool situation adjoining Balboa. Only colored employees of the canal are permitted to reside in the town. It was built in the short period of one year, and has a population of about 4,000. A lot was assigned to our Church, and the buildings located at Gatun were taken down and re-erected at La Boca. This work was done for us by the government at a cost of \$3,300 and the buildings were put in better shape than when first built. This gives us a comfortable rectory and a large, airy church. It should be noted that this rectory is the only one we own on the Isthmus. The Rev. J. T. Mulcare, who for so long was stationed at Culebra, was removed to La Boca,

when the Culebra work was closed. The church was not consecrated on my last visit, as the cost of removal was somewhat beyond my expectations, so that there is a small debt remaining. We were the first to occupy the ground at La Boca and the major part of the population are our adherents. The name selected for the new parish is St. Peter's-by-the-Sea. Sunday afternoon, June 27th, I visited the church and confirmed a class of forty-five, presented by Mr. Mulcare. In addition to La Boca, Mr. Mulcare has charge of St. Barnabas, the new mission for the colored people at Empire.

PALO SECO—Holy Comforter Mission among the lepers is under the charge of the Rev. Mr. Carson, who has maintained services for one year, and here he presented a class of three for confirmation. The chapel building is the property of our govern-



MISSION OF THE HOLY COMFORTER, PALO SECO

This is a leper colony; the little chapel appears in the centre of the foreground

ment, but is placed at the use of Mr. Carson. It should be noted that Mr. Carson, with the assistance of one catechist, has maintained regular services at St. Paul's, Panama, St. Luke's, Ancon, Holy Comforter, Palo Seco, besides all the duties involved as chaplain of the great Ancon Hospital. Mr. Nightengale, just ordained deacon, has been assigned to assist him, and to extend their labors they have added Gatun and Paraiso to their field.

SUMMARY—During my visitation, I ordained one deacon, consecrated one church, and confirmed 169 persons. We have nine missions now in the Isthmus, most of which are likely to remain as permanencies. We have resident three priests and one deacon. The American work is liable to fluctuate as employees come and go with the army and canal work; but the negro element will probably prove more stable, for those who receive employment are satisfied, and are far better provided for than they are in their native islands.

THE seventy children of the Sunday-school of St. Andrew's Church, Kokomo, Ind., sent as their Easter Offering \$76.70. The rector in remitting it says: "How did seventy pupils do it, you ask? First, by prayer—and then work. These children are from factory families, none of which are wealthy, and some receiving only a very small income. But little tots of the primary class told me proudly that they had washed floors, dusted and gone on errands to raise money for missions. Others saved their usual penny or two from their father at the end of each week. I had boys carrying dinners to the factories. One class of girls sold groceries on a commission and one served as a nurse-girl. What might we not expect from such energy and devotion for God's work? Our motto was 'Not for ourselves alone, but for others.' We are thankful and happy to more than pay our apportionment, and we send our offering in grateful acknowledgment of God's blessings to us."



OUR NEW PROPERTY IN TAITSANG SEEN FROM THE CANAL

A NEW VANTAGE-POINT IN CHINA

By Bishop Graves

I AM glad to inform you that we have succeeded in getting a piece of land of about half an acre with two houses on it in Taitsang for approximately \$1,000 Mexican. Three hundred dollars of this comes from a fund which Mr. McRae has been raising for some years, and to which the people themselves have been contributing. The balance, \$700 Mexican, I propose to pay off, charging it to rents account, as that account will bear it.

For years we have been trying to get a suitable place within the city and have never been able to do so. The chance to secure this site came very suddenly because the owner was obliged to sell for cash. The Mission by this purchase has secured all the land that it will need at Taitsang. The

buildings on the land cost more than the amount we have paid for land and buildings together, and will not only furnish quarters for our catechist and a clergyman, when we are free to send one there, but room for a chapel. Later, as the number of converts grows, there is vacant land to put up a church large enough for their needs. The Board has been steadily paying rent at Taitsang for at least twenty years, and will henceforth be spared that expense. The business was done through the Rev. Z. S. Sung, who managed it to my complete satisfaction. Owing to the suddenness of the offer, which had to be taken advantage of at once or not at all, it was impossible to send any word to the Board in advance, and I was forced

to go ahead. In view of the fact that one-third of the purchase was in hand here, and that the remainder will gradually be made up from rents account, and that the Board thereafter will be

free from paying rent in that station, I shall hope that they will consider that the matter has been to their advantage and also to the advancement of our work here.

NOTES ON ST. LUKE'S, TOKYO, JAPAN

THE new St. Luke's Hospital in Tokyo will have an immense educational influence. It will serve the West as well as the East because it will provide an opportunity for doctors from the West to study the diseases of the East and thus to help safeguard the health of the West.

* * *

A prominent Japanese, speaking at a luncheon given to Admiral Uriu, who is on his way to represent Japan at the Panama-Pacific Exposition, referred to St. Luke's Hospital, Tokyo, and said that although his countrymen were always glad to receive and listen to peace-speakers from America, they were much more interested in practical demonstration, and to his mind this plan for an International Hospital with a foreign and Japanese staff, presented one of the best methods of drawing together the peoples of the two nations, and that as an example of practical Christianity it was just what the Japanese believe in.

* * *

A study of the map of the world will show that Tokyo is the logical geographical centre for a first-class hospital for the care and treatment of foreigners. There is one such institution at Manila and another at Honolulu, but nothing nearer for all foreigners in the Orient. For the increasing number of world tourists, St. Luke's International Hospital will serve as a connecting link on the line which stretches from Colombo to Panama.

In an editorial article upon St. Luke's Hospital, Tokyo, *The Japan Advertiser* speaks of plans for enlargement as "no longer an idea in one man's brain, but on the way to be a big, practical reality." *The Advertiser* sees an unusual opportunity for the hospital arising out of the war. Until now Germany has been the Mecca of the Japanese medical student. "That can hardly be possible in future. The Japanese doctors of to-morrow will have to go to England or America for their training. The universities of both these countries are open to them. A hospital with English-speaking doctors will form an excellent link for men who wish to go to England or America for their post-graduate studies. And since the international point of view is never very far from any subject discussed in Japan, it may be pointed out that the International Hospital will be a 'friction remover.' It will be the joint creation of Japan, America and Europe. Within its radius animosities will be alleviated and prejudices extirpated. That old bogey-man who is known on one side of the Pacific as the Yellow Peril and on the other as Race Prejudice can have no place in an institution where men of both races work together for the relief of pain and the advancement of knowledge."

ONE thousand cities in China have been demanding the organization of Young Men's Christian Associations, but there are not trained men to be had to organize them.

PAUL YELLOW-BEAR AND HIS PEOPLE

At the meeting of the Woman's Auxiliary in connection with the recent annual convocation of North Dakota, an address was made by an educated Indian woman, Mrs. Byron Wilde, from Fort Berthold, telling of the struggle of the Church's mission among her people. "The effect," says an eye-witness, "was remarkable. She is much more of an Indian than this picture would lead you to suppose, her eyes and skin being typical. She is also a woman of wonderful personality—a personality which gives her words great power and pathos as she speaks; they lose much when transcribed on paper. I do not think there was a dry eye in the hall when she spoke for 'this smallest and weakest of God's flocks in North Dakota' and wished her white sisters Godspeed in their work."



IT is a great ordeal for me, from a heathen country, to try to relate anything to such intelligent and brilliant hearers. But when God bids us to duty, we

can only try and do the best we can!

On the Fort Berthold Reservation, the Congregational Church first started the missionary work there. Over twenty years ago, the Roman Catholic Church began its work there; while that of our Church was begun only sixteen or seventeen years ago.

And strange as it may seem, this bit of missionary work was given a start by our neighboring tribe, the Sioux! The Sioux are more nomadic than our Fort Berthold Indians and often travel through our country, en route for Montana to visit friends.

It was from such a party led by a Sioux lay-reader, White Eagle, who after putting up his tent, invited our people, who live on the south side of the Missouri, to come for a little social time and to a religious meeting afterwards.

At the end of the meeting, White Eagle asked his hearers if they would not like to join the Episcopal Church. A number of them said they would.

On his return from Montana, White Eagle camped again in our district, and again extended an invita-

tion to our people to attend a meeting, at the close of which he pleaded for more to join the Episcopal Church. And more responded to the call. Paul Yellow-bear was one of this number.

Every one was amazed and surprised at the conversion of Yellow-bear. He had always belonged to the most conservative class of our people, who oppose everything which seems like submission to civilization and white man's religion. Paul Yellow-bear was especially active in this feeling and opposition to the Christian Church. He would jest and make light of God's Church and of God's workers. Indeed, he had even blasphemed God's holy temple.

But when from beside the campfire of the lowly meeting-place his eyes were opened to the truth and his heart to receive the warmth of God's love, just so soon he turned and went forth, telling of the "glad tidings"!

Since, he has worked with the same untiring force and energy for the new ways of life, for God and His Church, and just as hard as he did when he fought against it!

When Bishop Mann came to confirm Yellow-bear, he named him Paul, for the reason that his life and character were so like that of St. Paul.

Bishop Mann confirmed and established the first flock of the Episcopal Church on our reservation. We formed a guild, the mission prospered, and all went well with us. From the sale of the women's needlework, like moccasins, patch-quilts, etc., we

created a fund to meet the needs and demands of the mission. We drew from this fund for use at Christmas, for the Christmas tree, for the children and other church purposes.

Our services were held at different houses, but usually at the home of our first lay-reader, Strieby Horn, a returned student. Two or three years later, we began to feel in need of a regular meeting-place. The neighbors were very kind, and assisted in cutting logs, and a log chapel was erected, on a government school section, for which the agent or superintendent had kindly given us a permission.

It seemed we were really and thoroughly established. Meetings were held every Sunday. Thanksgiving, Christmas and Easter celebrations were held and we all were happy!

Not many years of this happiness, however, passed by, when a wave of disaster came upon all our community, which did damage to all of the church work. This unfortunate disaster was brought about by the rise of a young prophetess, who had visions and claimed communications directly from God. She claimed instruction from God to discourage Christianity, and instead encourage Indians to keep to the old Indian customs, and follow the forms of the heathen worship.

This brought about almost a complete destruction of our good start. The little flock of fifteen communicants, almost to a man, was driven back into darkness and barbarism, from the threats and forecast of the future, by this prophetess!

Strieby Horn, our first lay-reader, and his wife were the last of our flock to yield to the wicked delusions of the young woman. She predicted the premature death of their only child, a daughter, if they maintained their stubborn stand and did not withdraw from the Church. This proved more than they could bear, and so succumbed!

For Paul Yellow-bear was predicted also premature death, from a stroke of lightning. He was willing to meet the premature death if it had to come, but he would meet it with the holy robe of Christianity about him, he affirmed. Yellowbear was also rebuked and ridiculed, but like St. Paul, for whom he was named, he stood strong and unmoved!

However, he changed his place of residence from the south side of the Missouri and came over to the north side to live, where he and his family might gather with other Christian people, to hear the word of God.

The next year Paul Yellow-bear determined to tear down and bring over the Missouri our log chapel. With the aid of some of the other Christian people this was done. With the help again from the Christian brethren, the log chapel was put up again.

The remnant of our flock was then provided a lay-reader, Paul Yellow-bear being assigned for this work; of whose services I cannot speak too highly. He is very bright, and a natural orator. He speaks well and holds the interest. He has learned to read the Dakota Bible, but gives the instruction in our own language, the Arickara.

Ours has been a hard, discouraging struggle for a mere Christian existence. Nevertheless, the church has lived, and in spite of the hardships it has taken on a new life and growth.

From a little remnant of the first flock, it has grown to the number of thirty adult members, with eleven children. This fills us with new encouragement, inspiration, and aspiration.

We are now aspiring for a new and more civilized quarters for our place of worship, and an organ for the new chapel.

We are doing what we can to help ourselves to raise funds for these purposes. Most of our people have very limited means, many living from hand to mouth (largely owing to having to

live under the government system), so it is not an easy matter to raise money from among our people. However, beside each making some individual donation as one may have it to give, we have had basket-socials, at which time we not only have sold lunch boxes or baskets but have sold ice cream, lemonade and cake.

This spring the men thought of a novel way of raising money. After selecting the field and the day, each man came with a team, plowed, harrowed and planted seven and one-half acres of wheat. This may not seem much in comparison with large farm scale work of North Dakota, but it was all their pony-power was equal and the men had time to spare from their own farm work.

Our Bishop Tyler has been a source of great help and encouragement to us. He has been able to see our need and has done his part in trying to do what he can to assist us.

And I want to thank you, each and every one here, who has contributed to this cause, and to this part of God's work, and your work too, way off

there on Fort Berthold Reservation.

We cannot report great achievements and accomplishments; we are perhaps the smallest and weakest of all God's flocks in North Dakota; still we are endeavoring to keep His spirit alive within us.

So to you, white sisters, beset with every environment for all encouragement toward the high Christian ideals and life, for a large work and great usefulness for God and His Church, I bid you Godspeed!

And as we leave this blessed convocation gathering, and the heavenly host of friends, let us sing the words of Fannie Crosby, who, though blind, did so much to create love in the hearts of people for God, and stirred them to the earnest desire of doing His duty.

"To the work, to the work, we are servants of God.

Let us follow the path that our Master has trod.

With the balm of His spirit our strength to renew,

Let us do with our might what our hands find to do."

IS CHRISTIAN EDUCATION IN CHINA WORTH WHILE?

By the Rev. Arthur M. Sherman

IN answering this question, it is interesting and illuminating to get the point of view of Chinese educators. There appeared in the *Chinese Recorder* for March three articles on educational problems in China, by three Chinese gentlemen in responsible positions in their native land. They are indicative of the point of view of many in China, and of the desires and plans of the people.

Who are the men who thus speak?

Mr. David Z. T. Yui, M.A. (Harvard), is the son of one of our Chinese clergy. He is the Executive Secretary of the Information Committee of the Educational Association of Kiangsu Province, and is also Executive Secretary of the Lecture Department of the National Chinese Young Men's Christian Association.

Mr. Fong F. Sec is the English editor of the Commercial Press in Shanghai. This is the most prominent publishing house in China, and

issues a large number of the books used in Government schools.

Dr. Ping Wen Kuo, Ph.D. (Columbia), is the Dean of the new Government Teachers' College at Nanking. He is also vice-president of the East China Educational Association.

In their remarks, these gentlemen show us that mission schools have won for themselves in China a recognized and important place.

Mr. Sec says: "The present educational situation has everything in favor of the mission schools, which are exerting an immense influence in molding the young lives of the country. There are no better schools and colleges in the land than the Christian schools and colleges. They are superior to others, especially in their good discipline and influence upon the character of the students. The fact that more and more educational experts are being sent out for the work has not a little to do with the strong position that missionary institutions occupy to-day.

"However much the Government and gentry may feel it to be their duty to give the people a common education, lack of funds is crippling the existing institutions. This embarrassment of the Government institutions presents a magnificent opportunity to the mission schools. Everywhere the mission schools are crowded to overflowing, while those supported by the Government are marking time or languishing. It is well that missionary educators have been the first ones to recognize the situation, and are succeeding in getting the Home Boards to put up better buildings, put in better equipments, and send out better-trained men and women to do educational work. The influence that the mission schools wield over young China is great.

"In his recent mandates pointing out the necessity for spreading public education, President Yuan attributed the unrest of the country to lack of

moral restraint and urged that greater attention be paid to the moral training of our people in our schools. In his recent order to the schools and textbook publishers, giving instruction that greater attention be paid to the teaching of the moral precepts of Confucius, the Minister of Education stated that this does not mean the establishment of Confucianism as a state religion, but that selections for the inculcation of morals from other sources may also be included in the readers. . . . According to latest statistics there are nearly 140,000 pupils in the Christian schools of all grades in China. Mission schools are making the young people of China strong in morals, for the home, business and political life of the nation. To the Christian educator is given the peculiar privilege of meeting this pressing need in the moral crisis of this nation as no other people can meet it."

Mr. Sec. sounds a warning and a challenge in the following: "If the mission schools can continue to keep in the lead in the coming years, they will forestall the agnosticism and materialism so prevalent in the government schools of India and Japan. In the meantime the relation between the Government and mission schools is friendly co-operation and not competition. The huge task before the Government for carrying out its program of education for the masses, makes it welcome the co-operation of mission schools."

Dean Ping generously recognizes the services of Christian Mission schools:

"In the history of the development of modern education in China, mission schools were the pioneers; let them now be the pioneers of other modern educational tendencies, such as industrial education, domestic science, school hygiene, and many other movements urgently needed in China.

"The recognized merits of mission

schools, their high moral tone, their efficiency in school government and discipline, and especially their devotion to the cause of education, together with their spirit of sacrifice, can be of great benefit as well as inspiration to all Chinese educators, and should be made known to them through writing or through personal interviews."

Mr. Yui foreshadows the favorable opening for mission schools: "According to the opinion of a gentleman who was a prominent member of the Board of Education, the Government is quite willing to place the mission schools on the same footing as its own schools, provided that the Government course of study is followed.

"There are two ways whereby we secure our leaders. The one way is to select the well-prepared students and send them abroad for higher and special education. We have to-day about 1,000 of these in America and Europe, and about 3,000 in Tokyo. Last August over 100 students, including ten young ladies, were sent to America under the auspices of the Government, and a good number are being sent to Japan from time to time. From among these, we are looking to secure the future leaders of our country. The other way is to promote higher education in China. We must give Christian education in China due recognition of its express purpose of inculcating in the lives of students the highest moral principles, and the strongest inspiration to live up to them. One of the chief reasons for the success of Christian education is the excellent discipline maintained. This discipline is an excellent training for moral character, and produces an enduring influence for good upon the lives of the students."

When one remembers the terrors of the Boxer persecution of fifteen years ago, and also that eight years ago graduates of mission schools were disfranchised, some idea of the change

of attitude is obtained. There is, however, a deepening conviction on the part of missionary educators in China that mission schools and colleges must seriously lay plans to maintain the recognized place they have attained. With the realization of the new government educational program, there is a grave danger lest missionary schools become "hopelessly subordinate." This, for China, would be a catastrophe greater than any that has recently threatened her, for above all things else, China needs Christian leaders—statesmen, clergy, apologists, defenders of the faith. Chinese now come to mission colleges because of their recognized superiority, and there many of them become Christians and the strong friends of Christianity. We must maintain this Christian leadership, gained at great cost by those who have gone before us. Upon us to-day is the responsibility fallen of carrying onward and forward this work of Him

"Whose hands upon the cruel tree
Extending wide as mercy's span,
Have gathered to the Son of Man
The ages past and yet to be."

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE twentieth annual convention of the Brotherhood of St. Andrew meets in Los Angeles, California, August 25-29. Several Western bishops will be in attendance, as will also the Bishop of Kentucky and the Canadian Bishop of New Westminster. The names which appear on the program give promise of a great and helpful convention. Churchmen going to the Panama Exposition should plan to attend. This can be done without extra cost for transportation. Those desiring information can address Convention Headquarters, 635 Merchants' National Bank Building, 6th and Spring Streets, Los Angeles, California.

HOLY DAY *versus* HOLIDAY

By Alice F. Brown

SHALL I ever forget the first day of July, 1915? It was time for summer holidays; house cleaning had been finished, city houses closed, bungalows opened at sea and mountains. But why do I linger in the hot city? A Western friend has written me she is coming to the Church Conference, and "of course you cannot be so near Cambridge without taking some of the good things to be offered there." One good thing I want, and that is a talk with her on Church problems. I remember the quiet enthusiasm and patience she showed me when, in the winter of 1913, I was fortunate enough to stumble into her Sunday-school class in the Middle West.

So I register by mail and return in time for the fifth day of the session. We go together into a class on "The Church and the Nation"—that is the appealing title of the course. We both love the West. Was it not there, in 1904, that the knowledge came to me that I was something more than a New Englander—even an American? To have my Church linked with the Nation, that is stimulating; makes it worth while. Yes, we make no mistake in our choice, though so many good things are offered us that it is hard to choose.

We pick up the June number of *THE SPIRIT OF MISSIONS* to-day with new interest. Don't we know the editor? Let us read those editorials again. Yes, the same man, broad-minded, illuminated with charity, "espoused to a great cause." We feel it in every paragraph.

But we read articles from the other contributors in the light of the conference. Here is one entitled "Leaves from a Missionary Diary," which closes with the words "Verily, there is no end to the opportunities for

work, the only limits are those of time and human strength"; and the words in class conference return to us: "Do you realize how great a drain on the missionary bishop is the constant visiting, the entertainment in scores of homes, where one must give, give of one's best—and longs to do so—and yet such an one returns to his own home feeling like a squeezed orange?" It is so human, this unveiling of the life of our representatives.

Then, again, we enter the Mission Study Class. How the Bible grows rich in suggestions, illuminating as to our problems! We come away with a splendid feeling of balance of power. As one young woman expressed it: "At some conferences I leave with an overwhelming burden; there are so many things I ought to do. Here I have felt the needs of the mission field, but also the wherewithal to meet them—prayer, intercession, trust, peace."

The conference makes us realize the consecration of the workers at the Church Missions House, and how much time they give to our work. One secretary said: "I have been four summers to Silver Bay, but have not had time for one afternoon excursion."

We meet returned missionaries. That is the joy. Dr. Jefferys' classes are so popular that there is no room for us, even in the overflow class! Here is a missionary on furlough, giving more strength and study to the work in summer than most of us give all winter long! We turn again to *THE SPIRIT OF MISSIONS* and read about "Happy Heart," and realize that it is the large heart of men like Dr. Jefferys which makes possible the happiness of many children in China, Africa, and to the farthestmost parts of the sea.

We enter the class on social questions. How clearly the Rev. Philo Sprague shows the influence of Christianity on them all—the family, the church, the industrial system, the state. How our consciences prick us. "Are we buying at the bargain counter without thought of the *real cost* of the article? Are we investing money for gain only, or are we laying up treasures in heaven? Are we, as Christians, interested enough in the child labor problem in China, as well as in America, so that we will *do* something about it? And our parish—does it really exist to bring in the Kingdom of God, or is it so concerned with the place that *the* Church holds in the world, and how superior we are to our neighbors, that the Christ is forgotten in the organization?" These are searching questions.

Then we turn again to the Sanctuary of Missions and read: "We thank Thee for the signs of deepened Christian consciousness"; and a little footnote, perhaps not noticed before the conference, but now deep in meaning: "The Quarterly Leaflet of intercession for missions used by the Church Prayer League may be had by addressing Holy Cross House, West Park, N. Y."

There is no time to tell of the Junior play, where fun, humor and seriousness were mingled, and our editorial secretary became an actor; nor of the afternoons of human fellowship, visiting Christ Church, so fraught with associations of Paul Revere; nor of a long, sunny afternoon in dear Old Concord, where we met the wife of "Demi," of "Little Women" fame, in the Alcotts' old home, in the very room in which he must have slept as a child; nor of the visit to Sherburn Reformatory where we were a little ashamed to have our Western friend say "You are behind the times," and yet we were glad the younger West could show us a better way.

Then the good-byes are said, each in his inmost heart believing it could not be the end, but only the beginning of fuller fellowship with consecrated lives.

And so our holiday became a Holy Day.

THE GENEVA CONFERENCE

THE Conference of Church Workers of the Province of New York and New Jersey, held at Hobart College, Geneva, N. Y., July 3-10, was a daily increasing success. Located for the first time in an educational institution, with the equipment and surroundings of study, prayer and play, it gave an unusual opportunity for rational development. It seems a foregone conclusion that Geneva will hereafter be the abiding-place of this Conference of the Second Province, and this certainty is made more certain by the cordial welcome and hearty co-operation of the trustees and faculty of the College and the Church people of Geneva.

The Conference had an enrollment of 200, which was an attendance far beyond all expectations. The program was filled—perhaps almost too much filled—with vital topics treated by experienced speakers. The study-classes were so successful that the period assigned to them had to be extended. One of those who attended the Conference says: "I want to tell you how much I enjoyed it, and what a real success I feel it was from every point of view. I have never attended a conference where there was quite so beautiful and intimate a spirit of fellowship, growing each day into more and more of the real family life—the 'Kingdom' in miniature. How such a glimpse makes one long for the same atmosphere throughout the world! And why should it not be?"



THE HAVANA CATHEDRAL AND THE TWO FLAGS

THE FOURTH OF JULY IN CUBA

By the Rev. Howard B. Gibbons

AMERICANS sojourning in a foreign land are perhaps drawn closer together on the Fourth of July than on any other day of the year. Falling this year on Sunday, it provided an occasion for an unique and inspiring service, designed to unite both Americans and Cubans more fully by their interest in a common cause. Arrangements were made

to present the two national emblems and hang them in the nave of the Cathedral. The American flag was the gift of the Havana Chapter of the Daughters of the American Revolution. Participating as representatives of the Church were Bishop H. R. Hulse, Dean G. B. Myers, and the Rev. Canons H. B. Gibbons and F. Diaz.

Acting on behalf of President



Clergy present at the service: Dean Myers, Canons Gibbons and Diaz, Bishop Hulse

Menocal of Cuba, Doctor Laguardia, Secretary of Justice, in a few well-chosen words presented the Cuban flag to the Cathedral, and during the singing of "Bayameses" it was slowly raised to its permanent position. Canon Diaz responded for the Church. The American flag was then presented by the American Minister, the Hon. Wm. E. Gonzales, and accepted on behalf of the Cathedral by Dean Myers. The hearts of those composing the large congregation were thrilled as, during the singing of "The Star-Spangled Banner," Old Glory was raised to its place above the pulpit. It will there suggest to waiting congregations the protection and support extended by a great nation to the Gospel of Life, Love and Liberty.

Bishop Hulse took for his text Genesis xii, 2-3: "And I will make of thee a great nation, and in thee shall all the families of the earth be blessed." In an eloquent and forceful manner the bishop proceeded to show that America has a mission in the world. During such troublesome times as these it should be a mission of peace. But we must seek a permanent peace. War may decide which of two nations is the stronger, but the result will not be peace. That can only be built upon a foundation of righteousness and justice.

NEWS AND NOTES

AT the fiftieth Commencement of the Philadelphia Divinity School on June 3rd, the degree of S. T. D. was conferred upon three men, all of whom were workers in the missionary field: Bishop Hulse of Cuba; Dr. Motoda, head master of St. Paul's College, Tokyo; the Rev. Pierre E. Jones of Haiti. It is noteworthy that the degree conferred on Mr. Jones is the first purely honorary one ever given by the school, and was awarded for successful administrative work in

the mission field. Dr. Motoda received his in recognition of his theological scholarship. These two degrees were exceptional and intended to mark the jubilee celebration of the graduation of the first regular class from the school.

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MR. JAMES J. GOODWIN, who died in Hartford, Connecticut, June 23rd, at the age of seventy-nine years, was, during all his long life, an interested and influential layman.

In addition to his other activities, he was a member of the Board of Missions from 1896 to 1910.



Canon Gibbons, of Holy Trinity Cathedral, Havana, Cuba, writes:

AT our recent Convocation the Cuban clergy requested the Treasurer of the District to deduct a day's salary from their next pay checks as a contribution to the Emergency Fund.



THE registration at Cambridge this summer was 297, more than double that of any previous year. The membership was drawn, as heretofore, from more varied fields of Church work than perhaps that of any other religious summer conference.



THE University of the South, at Sewanee, Tenn., at its recent commencement, among other degrees conferred on Bishop Lloyd, the President of the Board of Missions, the degree of Doctor of Divinity, and upon Mr. John W. Wood, Secretary, the degree of Doctor of Civil Law.



A CABLE was received at the Missions House on June 23rd from Shanghai, China, bringing the sad news of the death of Mrs. R. A. Griesser and her twin infants. As the result of this bereavement Mr. Griesser, with his two remaining children, is returning to this country, which he expects to reach on August 9th.



THE annual meeting of the Woman's Auxiliary of the district of Hankow, took place in the cathedral at Hankow on May 20th. At the business meeting on the following day forty-one delegates were present. The total offerings for the year were \$663.61.

THE recent convocation of the district of New Mexico, held at Las Cruces, May 4th, was the 35th anniversary of the first convocation, May 6th, 1880, when New Mexico and Arizona together constituted one missionary district. Two persons who attended that first convocation were present this year, the Hon. L. Bradford Prince of Santa Fé, and the Rev. D. A. Sanford, now at Clovis, N. M.



IT was as a result of her experience among the Indians of Minnesota that the late Deaconess Sybil Carter developed the lace industry among the women. The work was begun at the mission at White Earth. In a recent letter Bishop Edsall quoted a statement from the Indian Commissioner concerning the value of this work, saying that "it deserves the moral support and encouragement of the Indian Service, not merely because of the financial returns it brings to the workers, but much more because of its refining and elevating influence. This good influence is not only noticeable in the parents themselves, but is clearly perceptible in the children who come to our school from that community."



A RECENT CONFIRMATION CLASS AT ST. CORNELIA'S, BIRCH COULEE

Rev. Henry Whipple St. Claire, Indian priest, in the doorway

OUR LETTER BOX

Intimate and Informal Messages from the Field

Dr. Murphy, stationed at Ft. Yukon, Alaska, writes from there on the second of June:

BISHOP ROWE is sending the equipment from St. Matthew's Hospital at Fairbanks, here. So, as far as that is concerned, we shall be fixed up. The money to complete the hospital was a grave problem, and the poor bishop could see no possible way to raise it. I took up the matter with our native council, thoroughly explaining the situation to them; told them that the Board and the Bishop always stood by them in their times of need, and wanted to at the present time, but due to the war and the great cry for help from Belgium, it was impossible for them to complete the hospital this summer. I suggested to them that the time was quite opportune for them to show their appreciation and gratitude, and that if they would all pitch in and work with me what seemed a gigantic problem would become an easy one. They responded, and as a result, donated practically 150 days' labor, not one native refusing. During the past ten days, we have built two large, concrete chimneys, torn down and razed an old cabin on the grounds, built house for lighting plant, laid floor in women's ward and nearly all the finishing in same, cut openings in foundation for cellar door and also windows. There is no question but that we shall complete the hospital this fall. Is not this a grand spirit, coming as it does at a time when the natives are practically destitute? I write this that the situation may be understood, hoping the Auxiliary will provide the much-needed articles of clothing, etc. It would indeed be a pity not to be able to furnish our people with these necessities after their brave struggle. The coming winter is likely to be one of the hardest ever experienced.

The Rev. V. C. Griffith writes from King Hall, Norman, Oklahoma, July 1, 1915:

LET me say that we have been much pleased with our first year in the enlarged King Hall. The girls have been so very happy here, that they were reluctant to depart when the end of the semester came. The House Mother playfully remarked that she thought only the hose would send some of them home!

I wish I could tell you how the work of the Hall has advertised and is advertising an aspect of Church work and life that is new to the people. Traveling men who have been here meet in distant towns and are heard telling one another about King Hall. Several instances of this have come to my personal notice. So that it appears that not only are the people of the University commending us, but the plain people are noticing the way in which the ideals for which we stand are embodied in the concrete things of life and character, literally and actually. I am so often asked if we are not going to do a similar work among the boys, to which I reply that we are, just as soon as we can get the funds for the purpose. It is a fact that a house for the young men, on proper lines, together with the existing house of the young women, would constitute an academic center for the Church whose influence upon our own young people and others would be incalculable. And the beauty of it is that, once established and paid for, it will both do its work and maintain itself. Hence all who help us to erect and equip these buildings (you see that I am writing as if the Hall for young men were already built) can feel that their donations are yielding dividends for the Master long after they themselves are called to give account of their stewardship.



CHURCH AND RECTORY AT CROW CREEK AGENCY, SOUTH DAKOTA

HACHALIAH BURT: MISSIONARY PRIEST

By Bishop Biller

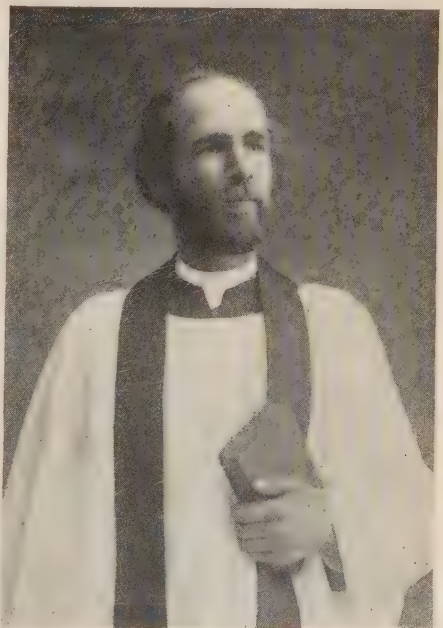
I WAS preaching by the aid of an interpreter to a congregation of Sioux Indians in Christ Church, Crow Creek Reserve. On the lectern by which I stood was a beautiful leather-bound prayer-book. While the Indian by my side was somewhat laboriously interpreting my sentences I turned the pages of this book and found a letter, evidently intended for public perusal, which read as follows:

"Dear Burt: Many good friends are saying kind things upon the occasion of the thirty-fifth anniversary of my consecration to be Bishop of the Indians. I cannot forget that when I first came among the Dakotas, I found you already hard at work. . . .

Affectionately yours,
W. H. HARE."

Yes, before a bishop had been elected for the Sioux Indians, the Rev. Hachaliah Burt was at work among them, and more than five years

after the great bishop had passed away Burt was still ministering to them. And then, on June the 8th,



1915, after a brief illness, the Master Whom so long and so faithfully he had served, called him to lay down his work. "Well done, good and faithful servant! Thou hast been faithful. Enter thou into the joy of thy Lord!"

The life of Burt is all summed up in that—forty-three years of faithful, loving labor among the Sioux in the service of his Master. Burt never had a white congregation. He never had a furlough. He never received as stipend so much as \$1,000.00 per year. Patiently, gently, sweetly, with exquisite humility, he went about his labors as a missionary to the Indians. His life was "hid with Christ in God" among his beloved red brethren.

Of the many memories I cherish of this truly great missionary perhaps the following is most characteristic of

the man: I came with him late one evening to his home in the mission-house at the Crow Creek Agency. We had had a hard day, and a long, tiring drive. A cold wind had been blowing and had filled our eyes and ears and throats with dust. I was tired, dirty and irritable, and went immediately to my comfortable room for a bath and rest. After a while I entered the living-room of the mission-house, the door of which is never locked, and which an Indian may enter at any time without knocking. There was Burt in the midst of a group of his Dacotah people listening to their little troubles, sharing their little joys, giving them counsel and comfort; his own tiredness entirely forgotten, or at least ignored; his beautiful face showing only interest and sympathy and affection. So it was always. Never would he spare himself if by any means he could minister to "the least of these little ones."

Last year it was my privilege to offer to Burt, in recognition of his forty-three years of service, a furlough of six months. I told him that friends in the East had asked to be allowed to give him and Mrs. Burt a trip to Europe. After long consideration he answered that, if I would permit, he would spend the furlough among his own people, the Sioux. Later he confessed to me that the long drives about the huge field which formed his cure were becoming increasingly arduous, and he asked that, instead of the furlough, he be given an inexpensive car, in order that he might more frequently visit the Indians in the remote parts of the reservation. The Woman's Auxiliary of Iowa gladly gave the car, and Burt was deeply touched by their generosity. But he never rode in it. When the car reached him he was already mortally ill, and a few days later God called him to that rest which he had declined to accept from his bishop.

In 1882 Burt was married to Miss



Wisi, first chief to accept the Church, just married by Mr. Burt, who stands in the background



ONE OF MR. BURT'S LAST CONFIRMATION CLASSES
He is seated beside Bishop Biller in the centre of the picture

Harriet Blanchard, the sister of an early trader on the Pine Ridge Reserve. Through all the years Mrs. Burt proved an entirely sympathetic and most efficient helpmeet in his missionary labors. Like her husband, she early grew to love the people among whom she lived, and they were quick to respond to her love. Mrs. Burt has now been appointed Ministering Woman among the Dacotahs, and will continue to reside in the mission-house which for thirty-three years has been her home. With her will live her sister and an adopted Indian daughter, who long made their home with Mr. and Mrs. Burt.

Our missionary had made careful preparation for the carrying on, after his death, of the work to which he gave his life. About five years ago he met a young Congregational minister, the Rev. Ernest B. Mounsey. The latter was drawn to Mr. Burt, as were all men who came closely to know him, and before long offered himself for work under Mr. Burt's direction. He was confirmed and entered the Seabury Divinity School. Just a year

ago, during the Indian convocation, in a booth at White Horse Camp on the Cheyenne Reserve, in the presence of some two thousand Indians, Mr. Burt presented his true son in the faith for deacon's orders. On Trinity Sunday of this year, while Mr. Burt lay dying, Mr. Mounsey was advanced to the priesthood. His first act as priest was to administer the Holy Communion to his dying chief. He has now been appointed to succeed Mr. Burt as superintending presbyter of the Crow Creek Reserve.

I should like to tell of the wonderfully impressive scene as we laid to rest among his own people the body of the faithful priest and missionary. But space will not allow. Perhaps the editor will let me do this in another issue of THE SPIRIT OF MISSIONS. The funeral was held on St. Barnabas' Day, and it would be difficult to find words more applicable to our saint than those written of St. Barnabas. "He was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord."

LIVES THAT HAVE HELPED

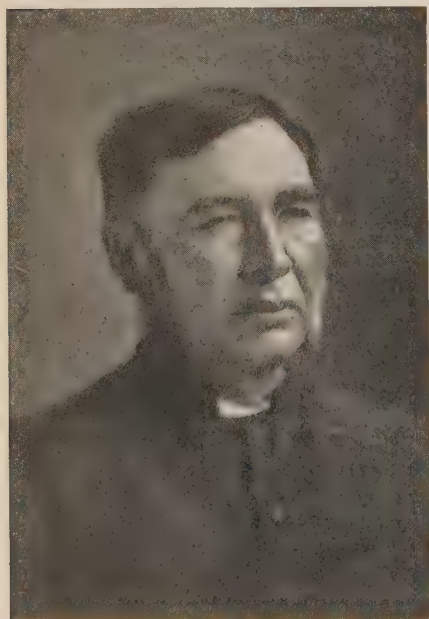
XI. A TRIBAL AND SPIRITUAL CHIEFTAIN

By the Rev. P. J. Deloria

Heretofore these "Lives That Have Helped" have been written by someone other than the subject of the sketch. In this instance Mr. Deloria has told his own story,—very simply, very humbly, and very effectively. In this there is a value—and a loss. The atmosphere of the man and his people will be felt by those who read the words, but they will not know—because he could not or would not tell—how great an influence for good his life has been. That must be read between the lines.

I. A Heathen Boy's Training

YEARS ago there lived a heathen woman, the wife of an Indian chief. Her name was "Blackfoot Woman," because she had been born and brought up in the Blackfoot Band of Sioux Indians. Once upon a time this woman made a prayer and a vow to the Great Spirit. The result of the prayer was a baby boy to gladden the mother's heart, and the happy woman fulfilled her vow by a performance of the "Thanks-offering Ceremony."



REV. PHILIP J. DELORIA

The offering consisted of a buffalo robe richly worked with porcupine quills, a peace-pipe and a small bag containing a lock of the mother's hair and a lock of the child's and sealed and embroidered in porcupine quills. All these articles were tied into a small bundle and fastened to the tip of a pole which was erected within the tepee.

When all these preparations were accomplished, Blackfoot Woman called together the influential people of the tribe to her tepee and gave them a feast. At the conclusion of the feast, she lighted a pipe of peace, presented it in turn to heaven, to the four winds, and to the earth, and said:

"Great Spirit, I asked thee for a boy. Thou hast given him to me. I am happy. I pray thee accept my thanks and these gifts which I have prepared and am offering to thee. May my son grow up. May he be useful. May he observe faithfully those laws and those customs which we have observed, and our fathers before us."

When she had ended, her guests with one accord cried "Ha yé" (so be it). Then the pole, with the offering still tied to it, was carried to a hill and planted there. People going by saw it, but did not touch it. It was the Great Spirit's property.

Thus my life began.

When I was old enough to talk and understand my mother began to teach me those laws and customs which she

wished me to bear in mind. Out of all her lessons I remember three things she emphasized. She said:

1. "Never forget the Great Spirit and you will be able to do all you attempt."

2. "To hunt and to obtain food to sustain life is your duty. The Great Spirit alone can help you in this."

3. "In your tribe, do not think evil things. Say nothing wrong. Be kind to the poor and to the orphans. In time of war, be brave and accomplish those things which a man should accomplish. Thus will the tribe think well of you and you will become a great chief."

I was taught that before going to war I must publicly pray to the Great Spirit for help in my undertakings. I must cut out in rawhide the figure of a man and tie it to the little finger of my left hand and take part in the sun-dance where I must gaze steadily at the sun, with my hands raised up in prayer as I dance. My prayer must be addressed to the sun, who was expected to carry my petition to the Great Spirit.

After appealing in this way to the Great Spirit, and not until then, might I go to war. If the prayer had found favor in his eyes, I would be victorious in battle. In that case, on my return it was my duty to paint my face black and carry the enemies' scalps where all could see them, as I entered the camp. These signs would tell the people that the Great Spirit had been with me; that I was brave, and able to protect and guide my people. Then would the pipe of peace be conferred on me and a seat be given me with the other chiefs.

If I was unsuccessful, and both failed to get an enemy's scalp and lost some of my own men, I must cover my body with dirt, and run some sticks (the number of sticks to correspond to the number of men lost) into the flesh of my forearm, and enter the camp of my people wailing

my death-song. These signs would show that I had failed because I had displeased the Great Spirit, but that I was penitent. My tribe would then forgive me and I might be allowed to try again at the time of the next war party.

My mother had said I would be given a peace-pipe if I was worthy. She taught me how to use a peace-pipe, should I ever be the custodian of one as a chief. One of the times to use it was at the acquittal of a murderer.

To kill an enemy in battle was a noble thing. But to take the life of a man of one's own tribe through hatred was a crime deserving severest punishment. Thus it was that if a man committed a murder in the tribe, he was judged by the Great Spirit. The council of chiefs and leaders met in the council-tent, and sent for the body of the murdered man, which was brought and laid in the rear of the lodge. The soldiers then went after the murderer. He was tied to a wild, unbroken horse and forced to ride over to the council in this manner. If he succeeded in reaching his destination, he must stop the horse at the right place so as to jump from the horse over a horizontal bar four feet high, into the council-tent. If his feet touched the bar, he was killed outright by the soldiers, because he was considered condemned by the Great Spirit. If his feet didn't touch the bar, he entered in safety.

Then he was made to undress and lie down on the dead man's body and kiss his lips, and eat food, and drink water which had first been taken into the mouth of the dead. If he did all these things without flinching, the chiefs solemnly said "Ha yé" (so be it), and the head chief, taking the peace-pipe, performed the ceremony described before, of presenting it to heaven, the four winds, and the earth, saying:

"Our Father, it has pleased thee to

forgive this man. Let the heaven, the four winds and the earth now witness that this man is pardoned."

The pipe was then smoked by the chiefs, the relatives of the murdered man, and lastly the murderer, after which a crier was sent out to proclaim that the man had been forgiven by the Great Spirit himself. Then only was he taken back by the people. So carefully these beliefs and customs were taught me that they were fixed in my heart firmly, and I thought no power on earth could move them.

II. *The Coming of Christianity*

In 1870, I saw Rev. Joseph W. Cook for the first time. He came, a pioneer missionary, and prayed and preached in a log cabin near the camp. A great many of my people went to hear him.

One day, at the request of one of my companions, I, with my face painted, my hair in long braids, and clad in the blanket and leggings of my rank, entered the little log chapel and sat me down.

Presently Mr. Cook, talking through an interpreter, said: "My friends, you are living in great darkness. I bring you true light. When you shall see it you will love it and walk in it."

That hurt my heart as if an arrow had shot and pierced it. "You white man, do you know what you say? We are not blind. We see the same light-producing body that you see. It is the sun. Where is *your* true light? If this is what you talk about, I, for one, will never come near you!"

Weeks passed by. One day—it must have been Sunday—I was following a path which led past the little church. Out of the open window I heard the sound of voices. The tune they sang was pleasant to hear. I wanted to hear it again, to learn it if possible. So I went to the church on three successive Sundays but that tune was not sung. On the fourth

Sunday, however, I was happy to hear the hymn I had longed for. I stood next to a man who sang out of a book. From him I caught the words of the first verse and learned them by heart. When I left that church, able to carry the tune and sing the first verse of the Dakota translation of "Guide me, O Thou Great Jehovah," I felt that I was possessor of a great treasure. From that day on I attended the services with regularity, hoping to learn other things as beautiful as that hymn.

One day, after a service, Mr. Cook asked all the young men in the congregation to remain. After a few general remarks, he dismissed all of them but asked me to wait behind.

"You are to cut your hair short, dress like a white man and go to school. What is your feeling about it?" I said, very decidedly, "No!" to the plan. Again and again he asked me, and as often I gave him the one answer.

In their teachings my father and mother had said so often: "A scalp-lock of beautiful long hair is a most desirable thing for a warrior to possess. Take care of your hair. Be brave, and if an enemy gets your scalp-lock, die like a man. He who dies uttering a cry is not a man, and is a disgrace to his people."

I wanted to keep my hair long and beautiful as became a warrior.

Meantime, Mr. Cook did not grow weary of talking to me, and finally I compared the two courses which lay ahead, the heathen life and the Christian life, and after much deliberation, I made my decision.

Going to Mr. Cook I gave myself up, had my long hair cut off, and assumed the dress of the white man. It was far from easy to go back and face my people, many of whom were disappointed and jeered at me. "Coward! He fears warfare." "See, he chooses an easy life," and many similar remarks were made about me.

III. *A Soldier and Servant*

On Christmas Day, 1870, Mr. Cook baptized me into the Church and in the following spring Bishop Clarkson confirmed me. Afterwards I went to Nebraska College for two years and to Shattuck, Fairbault, Minnesota, for one year. In spite of my ambition to get ahead, I was held back by pneumonia two successive years, so that I did not have three full years of school.

In 1874 I returned to my people, equipped with the knowledge of reading, writing and figuring, which I had been able to acquire. Almost immediately I became a lay-reader in the Church, and at the same time assumed my duties as chief in the place of my father, having been given by the Indian Department a medal signifying my authority.

During the next few years a great many temptations of various kinds came to me, which I tried to overcome by my own power and courage. I generally failed. At length I put to myself the question: "Why? Why can't I overcome my tempter?" Gradually I came to realize that all this time I had been feeling that my own strength was sufficient for me.

After that, I trusted to a higher power and found help. When I saw my way a little clearer, I decided to lay aside my chieftainship and to work for the spiritual uplift of my people. Accordingly, Bishop Hare admitted me deacon on June 24, 1883.

While I was in deacon's orders Bishop Hare would say: "Pack up and go to such and such a place." I would go each time, and do the work I found there to be done. When in two or three years the work progressed, quite unexpectedly he would ask me to go elsewhere.

One day the Bishop said: "Pack up your things and go to Standing Rock." I came, and I have been here since, through a period of twenty-six years. At that time the few Indians who were at all friendly towards the whites

were Roman Catholic converts, and members of the Congregational body. Here and there an individual or a family showed an interest in my efforts. But Sitting Bull and his people had very recently been brought in from wild life and their hostility and influence were strong. My work was therefore a very difficult one.

Feeling that I needed wisdom and guidance, I wrote to Bishop Hare for advice: "Please advise me what to do here."

He wrote back: "I cannot advise you. I am a poor mortal like you, and can see no better. The One who can best counsel you is right beside you. Go to the Holy Spirit."

I have followed that suggestion from that day to this.

On September 4, 1892, I was ordained priest.

The work here on the Standing Rock has grown steadily, so that now we have five chapels, whereas, at the first we had only one. In these chapels lay-readers conduct the services every Sunday. The priest visits each chapel once a month, and the Bishop comes once a year.

Our parish register shows that there have been 1,433 baptisms, and 755 have been confirmed among the Indian people of Standing Rock Reservation.

I feel that the Indian people are coming more and more to appreciate the meaning and the superiority of Christianity over the old heathen life, and I know that the Church will continue to grow, no matter what happens.

IV. *A Plea for His People*

My people are an essentially religious people. When once they understand the Christian teaching, they prove to be devoted and faithful followers. As an example of this I cite the conversion of Chief Gall.

This man was a prominent chief, and served under Sitting Bull in the Custer massacre. Because he fought

on the Indian side, the soldiers were after him. One day when he came to a camp friendly to the whites the soldiers surrounded the camp and caught Gall, although he tried to escape. They ran their bayonets into his body, one into his head and one into his back. Because he fell in deep snow, they left him after covering him up with snow, thinking he was dead.

Afterwards, Gall recovered consciousness, bound his wounds with a part of his robe and walked twenty miles to another camp, where an Indian doctor attended him.

Later in his life he came to live a half-mile away from my chapel. He used to come to the services, sit in a chair in the rear of the chapel and simply listen.

One day he invited me to come to see him. He said:

"Many years back I was a bad man. Soldiers thought they had killed me. But God gave me power to recover. He sent me to live near this church. The reason I attend the services is to learn the true meaning of the services, through hearing sermons and prayers. All I hear have combined to make my poor heart see a Man in these services. He is called the Son of God. This Man lived rightly towards God and towards this earth. His words are truth and His deeds are kind, loving and merciful. Far better this than the old life. I thought old life is true life, so did all I could for it, and endured many hardships for it. But God sent me here to find the true life. I have made up my mind to leave old life and take unto myself Jesus Christ. I will spend the remainder of my life following Him. I believe that at appointed time He will take my spirit away, and then I want my poor body returned to dust with Christian burial."

According to his wish, Chief Gall was baptized and confirmed at the next visit of Bishop Hare, and was

given Christian burial when he died. He sleeps in St. Elizabeth's Cemetery, a third of a mile away from the chapel.

The church on this reservation was still young at the time of the "Messiah Craze," about which every one knows, doubtless.* At that time, families were in many cases divided, and it was as sad a period as your own Civil War. Some people were for the teachings of the "Messiah Religion," while others were for the Christian religion. Those Indians who were Christians came and camped about this mission for protection. Through the entire trouble the work here grew steadily.

These were proofs of what the Christian Church could do for the Indians who accepted it.

Before I end this I want to say these words to the Church people: "Forty or fifty years ago, the Great Spirit raised up His right hand, and pointed the forefinger westward. He said: 'I want to save these, my poor children.'"

On hearing His voice, you said: "Use us to help save them." So, through your help, the Church was given to the Indians.

During this entire period, there

* The "Messiah Craze" alluded to here prevailed among the Sioux in 1890-91. For almost two centuries Indians had been prophesying the coming of a Messiah of their own race, who would somehow free them from the white man, bring back the buffalo, and restore the old conditions. A dreamer named Wovoka, himself the son of a prophet, came into prominence and was hailed as the Messiah. His religion is summed up in the following statement: "When the sun died I went up into heaven and saw God and all the people who had died a long time ago. God told me to come back and tell my people they must be good and love one another, and not fight, or steal, or lie. He gave me this dance to give to my people." The "Ghost Dance," which spread through the reservations of the west, was a consequence. Had the white men in charge recognized that it was a harmless religious ceremony, and had the neighboring settlers kept their heads, no harm would have been done and the movement would have died out; but the fright of the settlers, the political aspirations of Sitting Bull, and the acts of agents unskilled in Indian character, resulted in the tragedy of Wounded Knee, the death of Sitting Bull, and the indiscriminate shelling of Indian camps by artillery, which "quieted the uprising." It is not pleasant reading; see "The American Indian," by W. K. Morehead, pages 99-132, inc.

have been many Indians, both men and women, who by their lives have proved themselves faithful followers of Christ. If you looked into the corners of our hearts, you could hear us saying: "We thank you, Great Spirit! Never bend your forefinger away from us, because it is our only hope for salvation."

Christian white people, I *know* you do not want the Great Spirit's finger to be bent. You want it to continue pointing at the poor Indian people.

Once more we say, through the true Christian lives we are trying to lead, to the Great Spirit and to you good Church people: "Thank you for these unspeakable gifts!"

"A TRIBAL AND SPIRITUAL CHIEFTAIN" IN CLASS WORK

PREPARATION FOR THE LESSON

IN preparing this lesson any library will furnish material on the general subject of Indian races and customs. It might be well also to be informed of the characteristics of the Sioux in particular. For mission work among Indians, see "A Handbook of the Church's Mission to the Indian," The Church Missions Publishing Co., Hartford, Conn. Price fifty cents, paper, seventy-five cents, cloth; "The American Indian on the New Trail," Moffet, The Missionary Education Movement, 156 Fifth Avenue, New York, forty cents, paper, sixty cents, cloth; or "Good-Bird the Indian," a junior book also published by the M. E. M. Concerning the work of Bishop Hare in South Dakota, see Chapter IV of "The Conquest of the Continent," Burleson, which may be ordered from the Educational Department, 281 Fourth Avenue, price thirty-five cents, paper, fifty cents, cloth. Articles on the Indian Convocations in South Dakota and on the different features of the work there may be found frequently in recent volumes of *THE SPIRIT OF MISSIONS*. Send to the Literature Department, 281 Fourth Avenue, for "The First Americans," Leaflet 600, free.

THE FIRST FIVE MINUTES

This subject will appeal specially to the boys, though it may be made interesting to the girls as well. Try to draw out what your class thinks an Indian is like; whether it is worth while to try to do anything for him. Discover whether they think we owe anything to the Indian race, and why.

TEACHING THE LESSON

I. A Heathen Boy's Training.

1. What did the "Blackfoot Woman" do to show her gratitude for the gift of a son?
2. Tell the three chief lessons which the little boy remembered.
3. What do you think of the Indian teaching about prayer?
4. Tell some things which a chief was supposed to do.

II. The Coming of Christianity.

1. Who sent Mr. Cook to South Dakota? *
2. Why did the missionary want the Indian to cut his hair?
3. What part did a hymn have in his conversion?
4. What made the decision for Christ a hard one?

III. A Soldier and Servant.

1. Tell of Mr. Deloria's preparation for his work.
2. What does a catechist do?
3. Why did he lay aside his chieftainship?
4. Tell of his work as a priest.

IV. A Plea for His People.

1. What is the claim regarding the Indian?
2. Prove this from the life of Chief Gall.
3. What was the Messiah craze? †
4. What does Mr. Deloria urged upon us?

*Here is an opportunity to impress upon your children that there would be no missionaries among the Indians or elsewhere except for the gifts and prayers of the Church, so that each of us is helping to send each one who goes.

†Another instance of a Messiah Craze may be found in the article on "Paul Yellow-bear and His People," on page 550 of this issue.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Comrades in Service. Margaret E. Burton. The Missionary Education Movement, 156 Fifth Avenue, New York. Paper, 40 cents; cloth, 60 cents.

In this book of 200 pages Miss Burton tells effectively the story of eleven missionary leaders, selected in such a way as to illustrate the world-wide work of the Kingdom. Where all are so suggestive it is hard to make discriminations; yet certainly stories such as those of Jacob Riis, the Servant of the City; of Samuel Adjai Crowther, the Anglican bishop in Africa; of "Burns of the Mountains," himself a Kentucky mountaineer; and of Chundra Lela of India, are sure to do great good. We are glad also to see that the volume closes with "The Story of a Friend," a brief sketch of the life of Miss Grace H. Dodge, a New Yorker whose wealth, wis-

dom and sympathy made her a great power for good; and who, as the writer says, "trod the Way of Friendly Hearts with unfaltering feet."

Modern Heroes of the Mission Field. Special edition. Rt. Rev. W. Pakenham Walsh, D.D. Published by The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York City. Price, paper, 40 cents.

The Educational Department of our Board of Missions puts forth as the Junior Book for the coming year a Special Edition of Bishop Walsh's "Modern Heroes of the Mission Field." Two chapters have been added; one on Bishop Hannington of Africa, one on Bishop Boone of China, thus giving twelve significant and inspiring missionary lives. The book will be of great assistance to Sunday-school teachers who desire effective missionary material.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

At the request of Bishop Rowe, Mr. David L. McConnell, of Point Pleasant, N. J., was appointed on June 23rd. Mr. McConnell left on July 4th for his work in Alaska.

Rev. and Mrs. John W. Chapman, returning to the field after furlough, left their home on July 5th.

Anking

On June 12th Dr. Theodore Bliss of Tokyo was transferred to this district.

Rev. and Mrs. Robert A. Goodwin, Jr., and baby sailed from Shanghai on the S.S. *Korea*, May 29th, arrived at San Francisco June 21st, reaching Richmond on June 26th.

Cuba

On June 18th the Rt. Rev. H. R. Hulse, D.D., left New York by rail en route for Cuba.

Hankow

Miss Edith Kay, on regular furlough, arrived in Boston on June 13th.

Mrs. T. R. Ludlow and infant arrived in Boston on the same date.

On May 29th the Rev. Conrad H. Goodwin left Shanghai on the S.S. *Korea*,

reached San Francisco June 21st and arrived in Richmond June 27th.

The marriage of Miss Ida Miller Taylor to the Rev. F. J. M. Cotter took place in Tokyo, Japan, on May 19th.

Kyoto

On June 19th Miss Martha Aldrich sailed from Yokohama on the *Chiyo Maru* June 19th, arriving in San Francisco July 5th.

Rev. Roger A. Walke and family sailed from Yokohama on the same ship.

Shanghai

The death of Mrs. R. A. Griesser occurred in Shanghai on the 22nd of June.

Miss Ethel R. Fox sailed from San Francisco July 3rd on the S.S. *Korea*.

On July 2nd Mr. Charles F. Remer and family sailed from Shanghai on the S.S. *Tenyo Maru*, and arrived in San Francisco July 26th.

Tokyo

On May 30th, Trinity Sunday, Bishop McKim ordained to the priesthood the Rev. Paul Shigekichi Kuwada; and on the same date he advanced to the diaconate Mr. Kumekichi Goto.

The Rev. and Mrs. George Wallace arrived in Japan on June 2.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

AUXILIARY MEETINGS IN JAPAN

The Annual Meeting of the Kyoto Branch of the Woman's Auxiliary of the *Sei Ko Kei Kwai* was held in Kanazawa on May 12 and 13, 1915.

It is a pleasure to give this delightfully informal report made to Miss Rees, formerly stationed at Kanazawa, by one of the older boys of the congregation. She writes of him as one of the most zealous members of St. John's Church. "He belongs to everything he can, and when he cannot be an actual member, rings the bell." We are indebted to Miss Rees for his letter, written her a few days after the meeting.

HERE is now very warm, straw hats are already used among our students, thin coats are put on instead of the warm ones, for the summer is near.

The special meeting of the Woman's Auxiliary was well held. It was very good. Nearly eighty people were assembled. In the evening of the 12th instant the prayer meeting, in the hotel, was held. I was not there, but my mother told me about it thoroughly. She said it was very nice. Mochikawa San, the Bible woman in Kyoto and once lived in Kanazawa, led the meeting; after it all attendants introduced themselves to all others, while in the church the members of *Seinen Kwai* (the young men's club) were busy to clear inside of it and put it a small decoration at the gate. As you know, the meeting of the thirteenth day was held at the city hall, near to the church, hotel, and it was so near to the house where they took dinner that only few steps are need to go from that house to the city hall. To our great joy the meeting was begun just at 2 p. m., as expected; as I was asked to ring the bell, I went downstairs before two minutes and rang the bells punctually. Mrs. Naide was the leader, and many informations were told. The sum of the tribution was little up than the last year. Komija San told us about Taiwan (Formosa). It was very

good. When it was finished Hayashi Utako San, the important lady for the Woman's Auxiliary, proposed a certain thing, and Miss Nilley (Neely) (can I spell thus?) in Kyoto, stood up and made a strong speech about it. It gave all a good influence. It was the tribution for the very island. She promised that her *Fujin Kai* would tribute twenty *yen*. Scarcely had she took her seat when a lady stood up and said rather loudly: "We will give twenty *yen* too." Two other ladies said that they would give such and such. And many other things were done. The meeting was closed just at 5 p. m., and we entered a smaller room where took tea and some refreshments, talking one another about the meeting. We were very glad to have that day in fine weather, even though it rained the previous day and in the morning of that day.

We often talk about the meeting at home. My mother, who was appointed to make an *aisatsu* (greeting) to all who came here on the day and from many, many days before, was busy in its preparation and did it rather eloquently at that time, was the centre of talking and the topic also.

How we missed you and Mrs. Uda, you can't easily imagine.

This meeting gave a spiritual food to all, especially to Kanazawa women of our church. We can see some ladies who seldom come to church

now in the church. Isn't it thankful?

Shirayuri Kwai and *Seinen Kwai* presented a *miyage* to all attendants to the meeting. It is a set of picture postcards; one is our church and secondly the city hall, where the meeting was held, lastly the Keuroku Park.

I have not expected to write such long letter and I must thank you for your patient reading.

IN CHINA

By *Mrs. C. Y. Shu*

THE annual meeting of the Woman's Auxiliary of 1915, which met at St. Paul's Cathedral, Hankow, has been declared one of the most successful in the history of the association. Certainly marked progress was shown in the number of branch associations represented, in the intelligent interest taken in the proceedings, in the intensely inspiring sermons and Bible study classes, and in the increase in the offering.

The program as planned by the Executive Committee was as follows:

May 14-18.—Institute for delegates.

7.30 A. M.—Holy Communion and Sermon by Bishop L. H. Roots.

10-12 A. M.—Bible Study on St. Matthew, by Rev. Tseng of Trinity Church.

May 20th, 11 A. M.—Meeting of visiting delegates and members of Woman's Auxiliary of Wuchang, Hanyang and Hankow. Sermon by Archdeacon Hu.

1 P. M.—Social at Miss Clark's Day School.

2 P. M.—Play, "The Story of Joseph and His Brethren."

May 21, 10 A. M.—Holy Communion by Rev. F. H. Liao.

11 A. M.—Meeting of delegates.

1 P. M.—Dinner to delegates.

There were in all forty-one delegates, representing twenty-four branch associations. They arrived a day before the opening of the Institute and were entertained at the Bible Women's Training School. Great benefit was derived from the social intercourse promoted by living under one roof, and from the unofficial exchange of experience in the service of

the Lord. More precious were the daily Communion and the short sermon, which gave an inspiring uplift to the day and for many days after. The lectures on the Gospel of St. Matthew, so carefully prepared by Rev. Tseng, of Trinity Church, Wuchang, gave new understanding to a familiar story, and when he finished the class rose in a body to thank him. He laid special emphasis on woman's share in the Life of Christ, citing for instances Virgin Mary, who is "Blessed among women," the woman with the box of precious ointment whose story shall be told wherever the gospel is preached, and Mary Magdalene and the other Mary who were first given the news of the Resurrection and told to deliver the tidings to the disciples.

Early on the 20th launches were sent over to Wuchang and Hanyang to fetch the members of the Auxiliaries, and although the weather was windy and overcast a large number came. The congregation was still augmented by those from the churches in Hankow until there were between five and six hundred people. The choir entered singing "Onward Christian Soldiers." There were in the procession Rev. Lin of the Church of the Resurrection, Wuchang, Rev. Yü of St. Savior's, Wuchang, Rev. Liao of Grace Church, Hanyang, Rev. Liao of St. Paul's Cathedral, Hankow, and Archdeacon Hu. The Archdeacon took his text from the second verse of the sixth chapter of Deuteronomy. "To keep all his statutes and his commandments, . . . thou, and thy son, and thy son's son." He said mothers should educate their children from infancy because they are most impressionable at that age, and the instruction given them will have lasting influence; mothers should bring their little ones to the church and give them religious instruction; mothers should train them to be good and upright citizens of the Republic. Rev. F. H. Liao read out the list of branch aux-

iliaries, and as each was called her delegate went forward with the offering, and the plate was piled high when the last one came down.

At one o'clock the whole congregation met at Miss Clark's school, where arrangements had already been made to accommodate the large number of guests. An improvement in the arrangement over previous years was that the seats of the members of each church were grouped together and marked with a banner giving the name of the church. After tea and cakes were served the groups scattered and a very happy hour was spent in renewing old acquaintances and in making new ones. Great credit was due Miss Lio, the daughter of Rev. F. H. Lio, who had rehearsed a play—"The Story of Joseph and His Brethren"—which was presented by the students of the Training School and the Married Women's School. So realistic was the acting that it called forth sometimes tears and sometimes laughter from the delighted audience. The amateur actresses had to give two performances, one directly after the other, on account of the hall not being large enough to admit all the guests at one time.

On the last day, the 21st, there was a celebration of Holy Communion by Rev. F. H. Lio, when fifty members communed. Perhaps the most helpful and interesting of all the meetings was that of the delegates held in a small room over the women's sitting-room at St. Paul's Cathedral. Owing to the absence on furlough of the President, Mrs. A. A. Gilman, the Vice-President, Mrs. Yen Te-ching, was in the chair, supported by the other Vice-President, Mrs. T. K. Hu, the Secretary, Mrs. Tsen, the Treasurer, Mrs. Hollander, and Deaconess Hart. The meeting was opened by singing the familiar hymn, "From Greenland's Icy Mountains," and prayer was led by the President. The Secretary called for reports of work

during the past year and the delegates responded, some haltingly and modestly, some very fully and hopefully, but one and all told of the tremendous opportunity at hand and asked for prayers for fuller work in the future. The delegate from Changsha spoke of the weekly Bible Class; the delegate from Shinti pleaded for the salary of a teacher to open a girls' school; the member from Shing-chien-sz told how the women made their mite from spinning; the delegate from Trinity in Wuchang apologized for the small offering, but Trinity was a self-supporting church, the new church was consecrated not a week ago and naturally the congregation devoted all available funds to furnishing it. The report from St. Hilda's Girls' School was most gratifying, the members, forty in number, fully carrying out the aim of the Woman's Auxiliary. Since St. Hilda's moved into their new quarters in the country, the students have interested themselves in their country neighbors, first by visiting them in their homes and later by inviting them to attend meetings every Sunday when the students take turns to tell them in the simplest language stories from the Bible or explain to them the vital principles of our faith in Jesus Christ. The delegate of St. Paul's Cathedral spoke of an improved method of collecting subscriptions from the members. Instead of calling on every member in her home for her subscription, which meant much work and sometimes embarrassment for the committee, they tried the following plan with great success. They commenced two months before the annual meeting by asking Mr. Lio to announce during Sunday service the date of the annual meeting and to exhort the members of the Woman's Auxiliary to have their subscriptions ready, and as the congregation were leaving, the committee were at the door of the church to distribute addressed envelopes which were re-

quested to be returned with the offering enclosed as soon as possible. The majority complied, and those that did not were reminded of it when the Bible woman visited them on her regular round, but there was to be no compulsion. The result was entirely satisfactory; it meant more voluntary offering, less work for the committee, and the amount collected exceeded that of last year. The reports of the Treasurer, Junior Auxiliary and the absent President were read by the Secretary. The total offering, including the offering from the branch Auxiliaries, the offering at the annual meeting and the proceeds of the needlework sale, was \$663.61, an increase of \$69.37 over last year. This according to precedence was divided into four equal parts, one-quarter for local expenses, one-quarter to be sent to the Board of Missions, one-quarter for the United Offering of the Woman's Auxiliary, and one-quarter to be expended locally, the object to be put to the ballot. The nominating committee, after consulting with the delegates, made out six suggestions which were more or less important. They were:

1. The nucleus of a building fund for an orphanage in memory of the late Rev. L. T. Wang. [N. B.—This fund was begun with the quarter of 1914.]
2. The nucleus of a fund for a Home for the Aged.
3. Bibles, Prayer-books, Hymnals for various stations.
4. Seats for Hanyang Church.
5. Salary of a teacher of Girls' School at Shinti.
6. Altar and seats for a new chapel in Changsha.

Though a large number voted for the Home for the Aged, the majority favored the orphanage scheme.

The officers for the next year were reappointed by the Bishop, with the exception of the Treasurer, Miss Kay, who is absent on furlough, to be succeeded by Mrs. Hollander, and the appointment of an Educational Secretary, whose duty it will be to prepare lessons to be used at the monthly

Auxiliary meetings. There was some discussion of having separate annual meetings for Wuchang and Hankow, because when the weather was uncertain, it was both inconvenient and dangerous to bring a large crowd over, and the number of churches on both sides of the river would make separate meetings possible, there being seven associations in Wuchang and five in Hankow. The delegates' meeting would still be Hankow, when Wuchang would send over regular delegates. It was a reasonable proposition and was carried, with the amendment that the separate meetings would be held on the same day. This was a cause for rejoicing, for it was one sign of the progress of the Church.

The Executive Committee with the sub-committees are to be complimented on the efficient way they planned the meetings, and the systematic order of all the proceedings. We are far from accomplishing anything, indeed we are only beginning to realize the wonderful privilege that is ours, but the heaven is working and we have bright prospects to look forward to. At this annual meeting, the Chinese ladies have taken more initiative and assumed greater responsibilities, and the Deaconesses and other foreign ladies have looked on, pleased with the visible results of their years of devotion. God has blessed us most abundantly, we who are so undeserving. May He help us to be more worthy of the trust He has committed to us, to go quickly and tell to others the beautiful story of His Resurrection, the divine mission that was first conferred on women.

IN THE VIRGINIA MOUNTAINS

By Elizabeth E. Winegar

FOR several years we have had a sewing society, which has worked for missions and made an annual

Easter offering, but that society could not take the place of a real Woman's Auxiliary, so last February we organized a branch.

At this first meeting a very encouraging number of women were present, including representatives from all of the four different points in our field, Mission Home, Simmons Gap, Blackwell Hollow and Frazier Mountain.

The rector presided, and the opening service began with the stirring missionary hymn, "The morning light is breaking." Then followed prayers for missions and a reading of the fifth chapter of the Ephesians, St. Paul's earnest exhortation to Christians to live as becomes their high calling and profession.

After hymn 491, "The Church's one foundation," the chairman read the suggested form of constitution, which was adopted with a few changes and amendments suited to our particular field. It was thought best to have only one branch of the Auxiliary in our midst, but for the sake of convenience to work in four divisions. Thus each of the four points at which our Church services are held will have its own organization for Auxiliary work, with division officers and separate monthly meetings, but together will form the complete branch, with branch officers common to all and quarterly meetings which all are expected to attend.

The branch treasurer was requested to get and distribute "blue boxes" for the United Offering, and the vice-president was appointed to look into the matter of securing from the Church Missions House, lantern slides for a lecture on missions.

The meeting closed with prayers and singing of hymn 582.

The second joint meeting took place at Blackwell Hollow, on the fifth of June. Imagine a load of mountain women, eager as children, off for the day, escaped from cornfield and har-

vest and housework, going to eat a dinner cooked by somebody else, and served on the cool grass under the trees! All this, and the prospect of a talk by a woman who had been all round the world, and of pictures to be seen, showing the places she had visited!

At ten o'clock that Friday morning, these women from Mission Home who could get away from their work at this busiest of seasons, met together and we went down to Blackwell Hollow in the big wagon and in buggies. It was a most beautiful day, and we all enjoyed the ride. Mr. Mason drove the team, and ten of us rode in the wagon on the straw. Those who went in buggies had a springier time, but we had much laughter, and really enjoyed the ride. When we arrived at the mission enclosure we found a crowd of Blackwell Hollow women ready to serve lunch on the lawn. Seventeen members and several visitors attended, and we had a delicious lunch, and were waited upon by the little girls. After lunch we talked for awhile and then went to the chapel where the meeting was held. This is the chapel which was built by the Woman's Auxiliary of the Diocese of Missouri in recognition of twenty-five years of service by Miss Mary Triplett as secretary of the Auxiliary of that diocese. We were so fortunate as to have with us at our meeting Miss Triplett herself, who is paying a visit to the missionary. Miss Triplett has been around the world visiting our mission fields, and she gave us a fine talk in connection with the lantern slides which we had from the Church Missions House. This illustrated lecture was held in the schoolhouse after the business meeting was over.

I think Miss Triplett's visit has helped very much to make these women feel that the Auxiliary is a world-wide thing and not just something we have made up ourselves.

OUR FIRST MISSIONARY GARDEN PARTY

By Kate Cheshire

President of the North Carolina Branch

AT our last annual meeting a letter was read from the Secretary of the Auxiliary, which suggested that at the various summer resorts missionary garden parties be held during the summer months. In response, we held the first of these garden parties in our diocese, at Laura Town, the beautiful summer home of Miss Ruth Hairston, our United Offering treasurer. Here, on the afternoon of July 1st, were gathered guests from Walnut Cove and Winston-Salem and Auxiliary members from more distant places. From three to six the spacious grounds were alive with the voices of men, women and children, representing not only our Church and Auxiliary, but other religious bodies as well.

The missionary program began with the hymn, "Jesus shall reign." Then Miss Hairston spoke a few words of welcome, and told how the meeting was held at the suggestion of our general secretary. Mrs. Dorian Blair of Greensboro' followed with an interesting and instructive talk upon three important subjects: "General Missions and the One Day's Income," "Our Obligations to the Bishop of the Diocese and His Missionary Work," and "The United Offering."

The diocesan president then gave an illustrated missionary talk, with living moving pictures—little children from the Sunday-school at Walnut Cove, who were gathered together and rehearsed for their parts a few minutes before the guests assembled. A choir of young girls marched out to the strains of that great missionary

hymn, "From Greenland's icy mountains." Then the president presented some special objects which we are emphasizing in our missionary work this summer.

The first of these was *Indian Boxes*, which our box secretary has asked us to prepare for the Indian school boys and girls of South Dakota. As she spoke, a small boy in the dress of an Indian brave, stepped forward to illustrate and emphasize the appeal. Next, a tiny Eskimo, in his dress of white fur, represented Alaska, and *The Club House at Eagle* which, at the request of Mr. Burgess, the North Carolinian in charge, has been put upon our pledge list. A young Chinaman stood forth to represent his great country, and an appeal was made for St. Mary's Hall, Shanghai. Lastly, a little Japanese maiden emphasized the needs in the Sunrise Kingdom, and the remainder of the time was given to the work and aims of St. Luke's International Hospital, Tokyo.

The beautiful rolling grounds, with stately magnolia trees in full bloom and the Laura Mountains in the distance, made a most effective background for these living pictures.

The remainder of the time was given over to social enjoyment, and afternoon tea was served on many small tables scattered about. It was all so easy and informal and so delightful, that we believe many similar gatherings could be held. Best of all, each person present seemed impressed by the missionary feature of the occasion, and we trust this impression will last and bear fruit.

THE MARGARET B. MARTIN BRANCH

ST. CLEMENT'S, EL PASO

By Gertrude Yale, Secretary

THE work of the year was begun with a Corporate Communion, held the first Tuesday in October. At a business meeting held following the service, an urgent request came from Alpine for help in building a chapel. It was later decided to pledge \$100.00 toward the chapel building fund. This money was raised between January and April, and was sent to Bishop Howden in April.

Early in November, the branch had the privilege of a visit from Miss Grace Lindley. She gave many helpful suggestions, and an earnest effort was made to carry out some of them. It was decided to have an hour for special prayer each day to ask God's blessing on our efforts. It was also decided to hold neighborhood classes for mission study, during Lent. Seven such classes were carried on successfully; average attendance of six at each class; study, "Then and Now."

On January 5th we had with us, Miss Dodson of St. Mary's Hall, Shanghai.

We also had a visit from Miss Hobart, who gave an evening lecture, showing lantern slides on the "Then and Now." Miss Hobart also gave an impersonation of a Chinese girl, illustrating the difference made in the lives of these girls through the work of the Church.

The Rev. E. H. Eckel, Provincial Secretary, addressed the branch. Miss Mattie Peters, who has been engaged in missionary work in Mexico but was forced by present conditions to leave, has been in El Paso this win-

ter, and has told of her work in Mexico; also Miss McKnight, who is in charge of the Josephine Hooker Memorial School in Mexico City, gave an account of her work there.

Twenty-five dollars was sent to Miss Thackara, at Fort Defiance, Arizona, and twenty-four dollars to St. Mary's Hall, Shanghai, besides the \$100 already mentioned, to Bishop Howden for Alpine. A box of about fifty books was sent to Everyman's Clubhouse, in Valdez, Alaska.

During the winter our President conducted a mission story hour for the children on Sunday afternoons. Through the Church Periodical Club, six magazines are being sent regularly to as many persons. Magazines are also being supplied to the soldiers at Ft. Bliss. Three copies of THE SPIRIT OF MISSIONS have been placed, one in the Public Library, one in the Y. W. C. A., and one in the Y. M. C. A.

Sixty dollars a year is given toward the work of The Travellers' Aid, which means that a matron is kept at the Union Depot to assist women and children traveling alone.

On May 3d, a Corporate Communion was held to give thanks for what the Woman's Auxiliary has been enabled to accomplish, and to make special intercession for the Board of Missions in its present emergency. On that evening the year's work was completed by the presentation of the lantern-slide lecture on New China, followed by a reception to the congregation.

THE JUNIOR PAGE

THE FIRST BAPTISM

In the spring the Little Helpers sent this font to All Saints' Church, Guantanamo, Cuba, because we heard from Miss Ashhurst, our United Offering Missionary there, that there was no font, and we were so glad to think that the Little Helpers were able to give one where it was needed.

We asked Miss Ashhurst to tell us about the first baby who should be baptized in this Little Helpers' font, and here is his story. The leaders will be glad to tell this to the children, asking them to remember Ernest in their prayers, that he may grow up to be a good boy and a good man and a helper all his life in Christ's work in Cuba.

ON Sunday, April 18th, after the eight o'clock Spanish Communion Service, we used our new font for the first time. The Little Helpers never gave a font which was more welcome than this one, or more appreciated than ours at All Saints' Church, Guantanamo, and I have promised to tell you about the first baby baptized in it. His name is Ernest Vernal Wright, and he is almost one year old. He will be one year on May 5. He is one of twins, the other one, also a boy, having died.

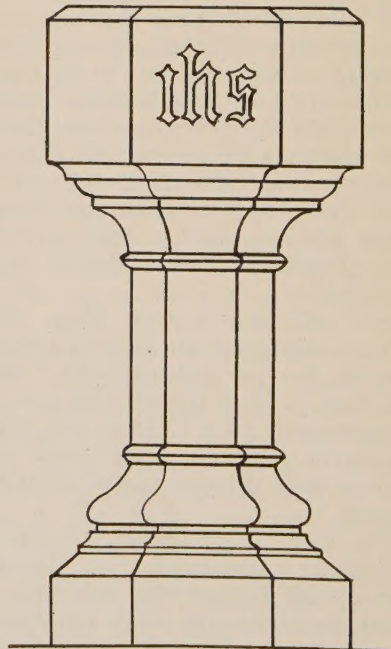
He is the seventh child of his mother, having five older brothers and one sister. They live at San Carlos, a sugar plantation about two hours away from here, by cart. There is neither train nor stage, so the only way to come is either by horseback or cart. The parents are Jamaicans on one side and East Indian coolie on the other side.

The baby was very much dressed up, of course, having on a white dress of all-over embroidery, and pink ribbons, and pink ribbons on his white cap. He is rather tall and thin for a baby of his age, but is a cute little fellow. He was very good and did not cry at all. His aunt was God-mother, and he had two God-fathers. The service was in English, and all those who had been present at the Spanish service at eight o'clock stayed for the Baptism.

Here is a picture of the font, which is really very lovely. I like it because

it is so simple, and has such good lines. There will be many, many other babies, black and white, baptized in this font, and I hope they in turn will become members of the Little Helpers themselves and faithful soldiers and servants of our dear Saviour, who loves all little children, whether black or white, red or yellow, no matter what language they speak.

All Saints' Church, Guantanamo, Cuba, sends many, many thanks to the "Little Helpers."



The Latest Font

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51. A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 We Have It! (St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- M. 2 The Church in the Port Cities of China.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- M. 4 A Year in South Dakota.

- M. 5 A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.

- 3055 Catalogue of Publications.

- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5. Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

The Missionary Story of the General Convention.

- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.

- 912 Four Definitions.

- 913 Concerning "Specials."

- 914 *The Board of Missions and Special Gifts.

- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?

- 944 Women in the Mission Field.

- 946 How to Volunteer.

- 956 The Why and How of the Missionary Budget.

- 969 The Church and the World.

- 978 In the Nation.

- 979 The Lands Beyond.

- 980 The Wide World.

- 983 *One Day's Income.

- 986 *How Three Parishes Did It. (Emergency Fund.)

- 1105 How Shall I Vote?

- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasurers.
- W.A. 4. Collects for Daily Use.
- W.A. 5. For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
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- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 107. The Churchwoman's Offering of Romance.
- W.A. 110. The Expression of Our Thankfulness.

An Emergency Letter.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c. each.
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- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
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- W.A. 251. Section III. The United Offering of 1915.
- W.A. 252. Someone's Opportunity.

The Little Helpers

- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
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